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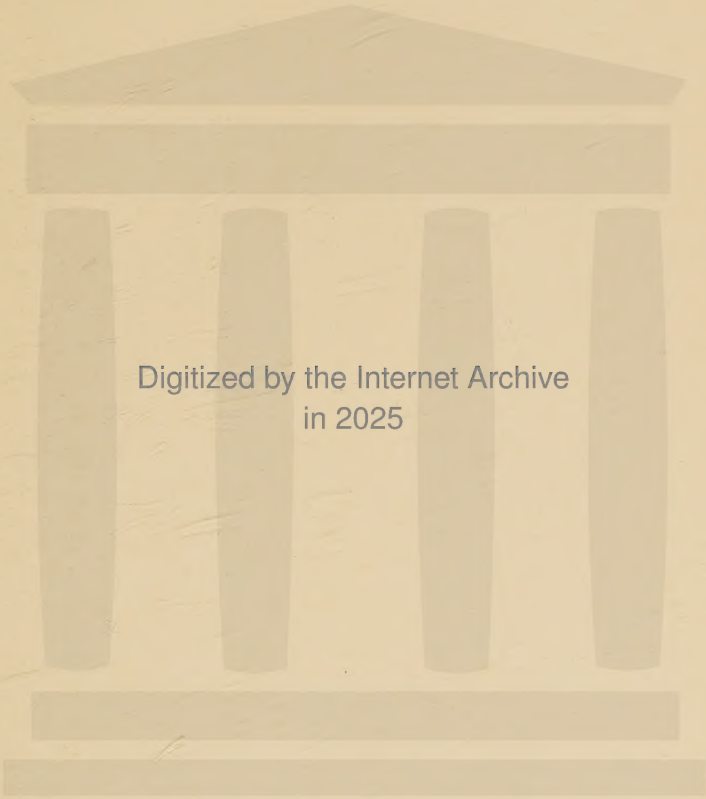
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The Indiana Survey of Religious Education

MADE UNDER THE DIRECTION OF

WALTER S. ATHEARN

Volume One: THE RELIGIOUS EDUCATION OF PROTESTANTS IN AN AMERICAN COMMONWEALTH

The Committee on Social and Religious Surveys was organized in January, 1921. It conducts and publishes studies and surveys and promotes conferences for their consideration. The Committee's aim is to combine the scientific method with the religious motive. It coöperates with other social and religious agencies; but is itself an independent organization.

The Committee is composed of: John R. Mott, Chairman; Ernest D. Burton, Secretary; Raymond B. Fosdick, Treasurer; James L. Barton, W. H. P. Faunce and Kenyon L. Butterfield. Galen M. Fisher is Executive Secretary. The offices are at 370 Seventh Avenue, New York City.

The Indiana Survey of Religious Education: One

THE RELIGIOUS EDUCATION OF PROTESTANTS IN AN AMERICAN COMMONWEALTH

BY

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ILLUSTRATED WITH CHARTS AND PHOTOGRAPHS

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THE RELIGIOUS EDUCATION OF PROTESTANTS IN AN AMERICAN COMMONWEALTH. I

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PREFACE

This book is the first of three volumes which will be issued under the general title: "The Indiana Survey of Religious Education." This survey was begun under the auspices of the Interchurch World Movement and was completed by the Committee on Social and Religious Surveys. There has been a continuity of policy and of directing personnel throughout the entire survey.

This volume gives an exhaustive analysis of the quantity and quality of the religious education of Protestants in the state of Indiana. The facts herein presented should enable the Protestant Christian citizens of Indiana to inaugurate a program of religious education for that state which will preserve the meritorious features of the present system and eliminate elements of inefficiency and waste.

Because of the methods of analysis and interpretation used in this survey and because Indiana may be said to represent in a general way a large section of the United States, it is believed that this volume will be of great value to religious leaders of other states and to technical students of education who are projecting similar inquiries in other sections of the country.

The introductory chapters recite the history of the survey, and give its objectives, methods and conclusions. Part Two of this volume discusses the church buildings of Indiana. It was prepared by Dr. E. S. Evenden, of Columbia University, who, in collaboration with Dr. N. L. Engelhardt and other members of the survey staff, prepared the Interchurch Standards for Church and Religious Education Plants and

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the application of these standards to the church buildings of Malden, Massachusetts, published under the title, "The Malden Survey." Part Four, dealing with child-accounting and records, was written by Prof. W. L. Hanson, the assistant director of the survey. The last chapter of the volume was prepared by Dr. William E. Chalmers, Educational Secretary of the American Baptist Publication Society. It discusses the denominational supervision and promotion of religious education in Indiana. The remainder of this volume was prepared by the director.

The director wishes to acknowledge his obligations to all members of the survey staff, and of the survey teams; to the members of consulting committees; to the hundreds of church and Sunday school officials in Indiana whose coöperation was essential to the success of this survey; to hundreds of religious leaders who have assisted in standardizing score-cards and scales, and in the preparation of question schedules; to his colleagues in the Interchurch World Movement and the leaders whose vision made this survey possible; to those friends of religious education whose generous help has enabled this work to be finished; to the several advisory committees which have rendered valuable assistance, and to the members of the Committee on Social and Religious Surveys whose sympathetic coöperation has been responsible for the completion of the Indiana Survey of Religious Education.

Special acknowledgments are due to Dr. John W. Withers, Dean of the School of Education of New York University, for his great assistance as consulting director; to Messrs. W. L. Hanson, J. T. Giles, Ivan S. Nowlan and Mrs. Elsie P. Malmberg, for their efficient and faithful coöperation throughout the entire survey; to Dr. John W. Watson, and Messrs. Galen M. Fisher and J. F. Zimmerman for their cordial coöperation as executive agents of the Committee on Social and Religious Surveys, and to Messrs. Stanley Went,

R. W. McCulloch and A. H. Richardson for important editorial and technical assistance.

It is the hope of the authors of this volume, and of the survey staff who have assisted in its preparation, that both its contents and its methods may be vital contributions to the solution of the problems of American religious education.

WALTER S. ATHEARN,
Director.

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PART ONE: INTRODUCTION

BY

WALTER S. ATHEARN

OUTLINE

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PART ONE: INTRODUCTION

Chapter I

PURPOSE, SCOPE AND METHODS OF THE INDIANA SURVEY OF RELIGIOUS EDUCATION

I. Historical Statement

In the early summer of 1919 the cabinet of the Interchurch World Movement organized an American Religious Education Division of its Survey Department, named a Director and appointed an Advisory Committee consisting of Dr. William E. Chalmers, Chairman; Mr. John L. Alexander, Dr. Edgar Blake, Dr. Frank L. Brown, Dr. E. Morris Fergusson, Mr. Harry Wade Hicks, Miss Minnie E. Kennedy, Rev. J. C. Robertson and Dr. Sidney A. Weston. In harmony with the action of the Atlantic City meeting of the General Committee of the Interchurch World Movement held January 7-10, 1920, this Committee was succeeded by a new Advisory Committee, appointed by the Sunday School Council of Evangelical Denominations at its annual meeting in St. Louis, Missouri, in February, 1920. The personnel of the new Committee was: Dr. R. E. Magill, Chairman; Dr. F. M. Braselman, Dr. Arlo A. Brown, Dr William E Chalmers, Rev Robert M. Hopkins, Dr. J. W. Owen and Dr. Frank M. Sheldon. The work of the American Religious Education Survey Division was conducted under the guidance of these two Committees.

The directing staff, organized during the summer of 1919, consisted of the following: Director, Walter S. Athearn; Assistant Director, W. L. Hanson; Executive Secretary, Mrs. Elsie P. Malmberg.

Consulting Committees, also organized during the summer of 1919, were composed as follows:

Church and Church School Buildings: N. L. Engelhardt, chairman; E. S. Evenden, E. Morris Fergusson, coöperating with a larger committee on architecture.

Individual Accounting: W. L. Hanson, Charles W. Hunt, Lavinia Tallman, E. Morris Fergusson.

Curriculum: A. Duncan Yocum, chairman; W. C. Bower, Frank N. Freeman, W. W. Charters, Theodore G. Soares, F. C. Eiselen, Mrs. J. W. Barnes, L. A. Weigle.

Teachers and Supervisors of Teaching: John A. Stevenson, W. W. Charters, W. C. Bagley.

Finance: Harlan Updegraff.

Religious Education in the Home: B. S. Winchester.

Religious Education in the Community: H. Augustine Smith, Albert E. Bailey, L. A. Warner.

Denominational Agencies: William E. Chalmers.

Interdenominational Agencies: W. E. Raffety, John L. Alexander.

Statistics: Harold O. Rugg, W. L. Hanson, Cecile Colloton, J. T. Giles.

Publicity: Sidney A. Weston.

This staff determined its objectives, methods and survey personnel and conducted preliminary surveys for the testing of schedules and the training of surveyors. By the spring of 1920 the preparations were completed for an intensive survey of five typical states, from which, it was believed, fairly accurate generalizations could be made regarding the United States as a whole. These five states were Indiana, Massachusetts, Alabama, Kansas and Oregon.

The first state entered was Indiana. A force of from twenty to thirty surveyors was in this state from April 17, 1920, to June 27, 1920, at which time the Interchurch World Movement suspended active operations. By this time the work of gathering data from Indiana was nearly completed. A vast amount of valuable data had been obtained. This material was, by action of the General Committee of the Inter-

church World Movement, placed under the charge of the Committee on Social and Religious Surveys, of New York City.

Upon the recommendation of (1) a committee of educational experts consisting of W. C. Bagley, George D. Strayer, N. L. Engelhardt, Harold O. Rugg, E. S. Evenden, M. R. Trabue, Frank P. Graves, Harlan Updegraff and A. Duncan Yocum; (2) a committee from the Board of Trustees of the International Sunday School Association which consisted of Sidney A. Weston, L. A. Weigle, W. S. Bovard, Lansing F. Smith and Percy L. Craig; and (3) a committee representing the Committee on Education of the Sunday School Council of Evangelical Denominations and the Executive Committee of the International Sunday School Association, consisting of W. W. Charters, Chairman, W. L. Hanson and Sidney A. Weston, the Committee on Social and Religious Surveys of New York City appropriated the sum of $25,000, or such portions thereof as might be needed, to make available for publication the material already collected in Indiana by the American Religious Education Survey Department of the Interchurch World Movement. No additional data were to be collected except as might be necessary to verify data already gathered.

The work of coding, tabulating and interpreting the Indiana data was begun July 1, 1921, under the general direction of an Advisory Committee appointed by the Committee on Social and Religious Surveys. The Advisory Committee consisted of W. W. Charters, Chairman; John W. Withers, George A. Coe, B. S. Winchester, Sidney A. Weston, E. D. Burton, Charles E. Watson and Galen M. Fisher. The directing staff for this work was selected as follows: Walter S. Athearn, Director; John W. Withers, Consulting Director; W. L. Hanson, J. T. Giles, I. S. Nowlan and Mrs. Elsie P. Malmberg.

II. Objectives

The objectives which have determined the methods and content of this survey are:

(a) *Facts*—Such a body of vital, comparable facts as will guide in building national, state and denominational programs of religious education.
(b) *Tools*—Such a body of standardized technique—norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.
(c) *Methods*—Standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining budgets.

III. Nine Steps in an Educational Survey

Before organizing the department the Director created a "blueprint" which would guide each step in the process of conducting the survey. This "blueprint" provided for nine steps in the process of the complete survey as follows:

(a) Preparation of general objectives and determination of limitations of the survey.
(b) Creation or selection of standards of measurement which will reduce as far as possible the element of *personal* opinion.
(c) Creation of schedules to secure the essential and vital facts required to satisfy the objectives of the survey.
(d) Testing and revision of all schedules.
(e) Organization and training of survey teams.
(f) Testing of tentative survey methods in typical situations.
(g) Gathering of facts over range of time and territory to be covered by the survey.
(h) Tabulation of the returns.
(i) Evaluation of returns, and writing the report.

IV. Question Schedules and Survey Teams

Two essential elements in a scientific educational survey are (a) Uniformity of interpretation of schedules, and (b) Accuracy and completeness of data.

PURPOSE, SCOPE AND METHODS OF THE SURVEY

One of the most important contributions of the American Religious Education Survey Department of the Interchurch World Movement was the preparation of nearly fifty technical survey schedules for the use of trained surveyors. These question schedules are published in Volume III of this report. They represent a method of analysis and organization of educational data which is destined to have a profound influence upon methods of conducting the educational work of the Church.

If a question schedule is to be sent out by mail or to be used by untrained, voluntary workers the questions must be, first, *few in number,* and secondly, *fool-proof.* The purposes of this survey could not be served by schedules of this type. Accordingly it was decided to prepare schedules which would include the information desired, train surveyors and send them out with definite instruction as to what was wanted and *how to get it in such manner as to guarantee its statistical reliability.* By the use of this method it was possible successfully to use schedules involving *many technical questions.*

The question schedules used in this survey were prepared for the purpose of securing the following types of information:

(a) Facts which indicate the quantity and quality of religious education in home, church and community.
(b) Facts regarding special movements and programs.
(c) Facts desired by denominational and interdenominational boards and agencies, but not essential to the purposes of this survey.
(d) Judgments regarding matters which cannot be objectively measured.

Each question introduced into the schedules used by this Department was so formulated as to meet as nearly as possible the following conditions:

(a) Each question must have a problem or purpose.
(b) Each term used must have a definite meaning.
(c) Each question must be so phrased as to reduce to the minimum the possibility of dual interpretation.

These conditions made necessary the preparation of "definitions" and "interpretations" and the creation of a school for the special training of surveyors who were to use these schedules. For this school a carefully prepared curriculum was developed including:

(a) The origin, purpose, scope and objectives of the Interchurch World Movement.
(b) The organization and objectives of the American Religious Education Survey Department.
(c) The science of statistics and survey methodology.[1]
(d) The history and organization of agencies to be surveyed.
(e) The structure and interpretation of all schedules.

The problem of securing accuracy and completeness of data was very difficult because of the absence of records in many cases and also because of the necessity of verifying such records as were found. The task was, therefore, one of obtaining first-hand information. This required much time and careful checking of all data obtained. To *training* it was necessary to add *team discipline*. Toward this end a complete organization was developed that enabled the Director to secure the desired facts with the greatest accuracy and with the least expenditure of time and money consistent with efficiency. The system provided a series of checks so that responsibility must be assumed by every member of the Department. At the close of the survey in each city or community the members of the survey team were rated in the order of their efficiency and all team promotions were made on the basis of these ratings. The order of responsibility was as follows:

(a) Each surveyor was responsible to the team clerk for accuracy and completeness of schedules.
(b) Each team clerk was responsible to the team leader.
(c) Each team leader was responsible to the chief statistician in the Department.

[1] The following textbooks were used: Elderton, W. Palin and Ethel M., "Primer of Statistics"; Secrist, Horace, "An Introduction to Statistical Methods"; Alexander, Carter, "School Statistics and Publicity"; Rugg, Harold O., "Statistical Methods Applied to Education"; Judd, Charles Hubbard, "Measuring the Work of the Public Schools."

(d) The chief statistician was responsible to the Director of the Department.

Because of these precautions and of a subsequent series of checkings which has been applied to all data included in this report, the survey staff has reason to believe that the published results represent a very high degree of accuracy.

V. The Method of "Sampling"

The American Religious Education Survey Department adopted the method of sampling, which made it necessary to secure only enough cases to satisfy statistical criteria of reliability. This policy is just as reliable as and far more economical than the exhaustive survey of all available cases.

In answer to a member of a county school board who objected to this statistical method, a state inspector gave the effective reply: "You do not need to kill all the dogs in a county with arsenic in order to prove that arsenic will kill dogs. A few samples are enough." It is likewise clear that it was not necessary to survey all the Sunday schools and all the Sunday school teachers in Indiana in order to obtain results which would represent accurately the general situation throughout the state. The questions to be decided were how many and which ones to survey.

VI. Indiana as a Representative State

Indiana was selected to be surveyed because of a number of facts, among which are the following:

(a) *It is centrally located.* It is in the center of population. The streams of immigration from the East and from the South meet in Indiana.

(b) *It has variety of geographical and occupational conditions.* Its soils range from the poorest clay in the southern part and sand in the northern part to the richest glacial loams in the central belt. Agriculture,

mining and quarrying, manufacturing and commerce are well represented.

(c) *It is a progressive state educationally.* While the state stands seventeenth in the Ayres report, it has progressive leadership, and its educational leaders have tabulated much educational data as a result of school and social surveys which are of great value as comparative data for the present report.[2]

(d) *It represents the dominant types of denominational and interdenominational organizations of religious education.*

(e) *The Protestant Denominations are well represented,* as seen in the following distribution: (See Table I and Chart I.)

TABLE I—DISTRIBUTION OF CHURCH MEMBERS IN THE UNITED STATES AND IN INDIANA BY PRINCIPAL DENOMINATIONS

(U. S. Religious Census, 1916, page 29 and page 109, Vol. I.)

Denomination	United States		Indiana	
	Number of Church Members	*Per Cent. of Total*	*Number of Church Members*	*Per Cent. of Total*
All Denominations	41,926,854	100	1,177,341	100
Roman Catholic Church	15,721,815	37.5	272,288	23.1
Methodist Episcopal Church	3,717,785	8.9	261,228	22.2
Methodist Episcopal Church South	2,114,479	5.0	428	.04
Methodist Episcopal Church African	548,355	1.3	4,961	.42
Baptist—Northern Baptist Convention	1,232,135	2.9	75,374	6.4
Southern Baptist Convention	2,708,870	6.5		
Baptist—National Baptist Convention	2,938,579	7.0	10,412	.9
Presbyterian Church in the U. S. A.	1,611,251	3.8	59,209	5.0
Protestant Episcopal	1,092,821	2.6	8,848	.75
Disciples of Christ	1,226,028	2.9	137,727	11.7
Congregational	791,274	1.9	5,768	.5
Lutheran—All Bodies	2,439,054	5.8	65,935	5.5
United Brethren	367,934	.9	63,620	5.4
Church of Christ	317,937	.8	16,512	1.4

VII. "Selective Sampling" in Indiana

The United States Religious Census for 1916 reports 6,402 Protestant Sunday schools in Indiana. Of this number only

[2] See *Public Education in Indiana,* 1923. General Education Board, 61 Broadway, New York.

256, or 4 per cent., were surveyed. It was the opinion of statistical experts that so small a number of schools might be selected in such manner as to represent a very accurate picture of the Sunday schools of the state. Accordingly the state was first divided into types of communities, as follows: Agriculture; Manufacturing industries; Commercial trades; Transportation; Mining; Quarrying; Oil; Gas, etc.; Fishing; Seafaring; Shipping, etc.; Professional and proprietary; Education and resort.

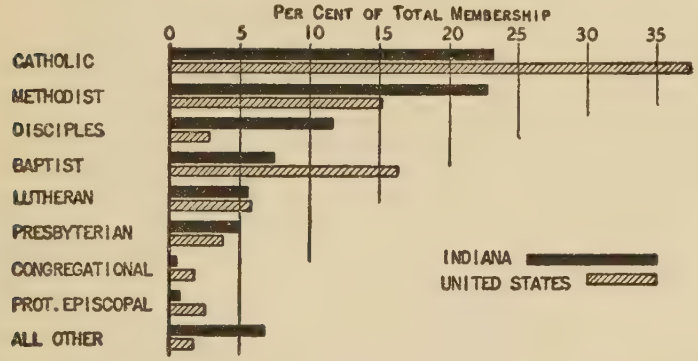

CHART I — DISTRIBUTION OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES AND IN INDIANA

From this distribution of Indiana communities typical communities were selected in such manner as to preserve the relative proportion of vital and determining factors such as denominational distribution, education, etc.

When the communities to be surveyed were finally agreed upon, *every Sunday school in the territory selected was surveyed,* except in the city of Indianapolis, where a large sampling was made.[3]

The communities selected to be surveyed were: Indianapolis; Gary; Muncie; Crawfordsville; Frankfort; Huntington; Evansville; Terre Haute; Jefferson County; Madison County.

[3] A few schools in the territory selected for this survey were not open to the surveyors because of hostility to the Interchurch World Movement.

CHART II — MAP OF INDIANA SHOWING SECTIONS OF THE STATE SURVEYED

In the cases of Terre Haute and Evansville the Survey was not completed.

A reference to the accompanying map will show the distribution of urban and rural communities through the various types of communities. (See Chart II.) The Interchurch World Movement suspended its activities just as the survey teams were ready to enter Evansville and Terre Haute, their last assignments in the state. An analysis of the returns from the sections of the state which were surveyed seems to justify the belief that the returns were not appreciably modified because of the omission of these two cities.

The following table shows the distribution of churches surveyed by types of communities:

TABLE II—DISTRIBUTION OF CHURCHES SURVEYED BY TYPES OF COMMUNITIES

Types of Communities Surrounding Churches Surveyed	*No. of Churches Surveyed*
Total	256
Agriculture	95
Manufacturing industries	72
Commercial trades	47
Transportation	14
Mining, Quarrying, Oil, Gas, etc.	0
Fishing, Seafaring, Shipping, etc.	0
Professional and proprietary	25
Education	3
Resort	0

The following table will show the distribution of the churches surveyed by denominational groups:

TABLE III—DISTRIBUTION OF CHURCHES SURVEYED BY DENOMINATIONAL GROUPS

Name of Denominational Group	*No. of Churches in State*		*No. of Churches Surveyed*	
		5901		256
METHODIST BODIES		1981		84
Methodist Episcopal	1636		63	
Methodist Protestant	130		8	
African Methodist Episcopal	52		7	
Wesleyan Methodist Episcopal	96		2	
African Methodist Episcopal Zion	19		2	
Free Methodist	48		2	
BAPTIST		760		46
PRESBYTERIAN BODIES		375		32
Presbyterian	351		27	
United Presbyterian	24		5	

TABLE III—DISTRIBUTION OF CHURCHES SURVEYED BY DENOMINATIONAL GROUPS—*Continued*

Name of Denominational Group	*No. of Churches in State*		*No. of Churches Surveyed*	
DISCIPLES		766		21
UNITED BRETHREN		594		12
CHRISTIAN		197		11
CONGREGATIONAL		39		6
LUTHERAN BODIES		308		10
English Lutheran	177		6	
Swedish Lutheran			2	
German Lutheran	87		1	
Evangelical Lutheran	44		1	
INTERNATIONAL HOLINESS		21		6
REFORMED IN THE UNITED STATES (Hungarian Reformed, 1)		62		6
PROTESTANT EPISCOPAL		70		4
BRETHREN, GERMAN BAPTIST		165		5
Brethren	41		2	
Church of the Brethren	124		3	
FRIENDS		198		2
SALVATION ARMY		28		2
CHURCH OF GOD		29		1
UNITARIAN		2		1
UNIVERSALIST		24		1
UNION CHURCH		15		1
UNION MISSION				1
SEVENTH DAY ADVENTIST		60		1
EVANGELICAL		207		3
Evangelical	2		1	
Evangelical Association	111		1	
Evangelical, German Synod of N. A.	94		1	
All Protestant Denominations		6,402		
Not reporting in above table		501		

VIII. Sunday Schools Surveyed in Indiana

The following are the names and locations of the churches whose religious education work was surveyed:

ANTIOCH, Clinton Co.
Christian.

BEE CAMP, Jefferson Co.
United Brethren.

BETHANY, Jefferson Co.
Baptist.

BETHEL, Jefferson Co.
United Presbyterian (New Hanover).

BETHEL, Clinton Co.
New Light Christian.

BROOKSBURG, Jefferson Co.
Baptist, Home Methodist Episcopal, Morris Chapel, Methodist Episcopal, Macedonia Baptist.

CAMBRIA, Clinton Co.
Union, Olive Branch, Methodist Episcopal.

CANAAN, Jefferson Co.
Methodist Episcopal, Jefferson Presbyterian.

CARMEL, Jefferson Co.
United Presbyterian.

CARMEL, Clinton Co.
Spencer Chapel, Methodist Episcopal.

COLFAX, Clinton Co.
Christian, Methodist, Farmer's Chapel, Methodist Protestant, Farmer's Chapel, United Brethren.

CRAWFORDSVILLE.
Baptist Chapel, Bethel African Methodist, Centre Presbyterian, First Baptist, First Christian, First Methodist Episcopal, First Presbyterian, First United Brethren, Grant Ave. Mission—Union, Memorial Presbyterian, Second Baptist (Colored), Seventh Day Adventist, Trinity Methodist Episcopal.

DEPUTY, Jefferson Co.
Hopewell Baptist, Baptist ('Lick Branch), Methodist Episcopal, Pisgah Methodist Episcopal.

DUPONT, Jefferson Co.
Baptist, International Holiness, Mt. Zion (near Marble Valley), Methodist Episcopal, Marble Valley Methodist Episcopal.

FICKLE, Clinton Co.
Methodist Protestant (Clover Leaf).

FOREST, Clinton Co.
Baptist, Liberty Methodist Protestant, Methodist Episcopal, Salem Methodist Protestant, Forest Holiness.

FRANKFORT.
African Methodist Fpiscopal, First Baptist, First Christian (Disciples), First Methodist Episcopal, First Presbyterian, First United Brethren, Holiness Sunday School, St. Paul's Lutheran, Salvation Army, Tabernacle Methodist Protestant, Woodside Christian.

FRANKFORT (Near).
Morris Chapel Methodist Episcopal.

GARY.
Ambridge (Com. Methodist Episcopal), Bethel Swedish Lutheran (Millers), Central Christian, Christ Church, Protestant Episcopal, Methodist Episcopal (Colored), East Side United Presbyterian, First African Methodist Episcopal Zion, First Baptist, First Baptist (Colored), First Congregational (Millers), First Methodist Episcopal, First Presbyterian, First Reformed, Friendship House Methodist Episcopal, Gary Congregational, Glen Park Christian (Disciples), Grace English Lutheran, Grace Methodist Episcopal, Hungarian Reformed, Mt. Zion Baptist (Colored), Neighborhood House Presbyterian, Persian Presbyterian, Roumanian Baptist Mission, St. Paul Baptist (Colored), Second Methodist Episcopal (Colored), Swedish Lutheran, Tolleston Christian Disciples, Trinity Baptist (Colored),

Trinity Lutheran, West Gary Presbyterian Mission, Westminster Presbyterian, Zion African Methodist Episcopal.

GREENWOOD, Clinton Co.
Wesleyan Methodist.

GEETINGSVILLE, Clinton Co.
Presbyterian.

HANOVER, Jefferson Co.
African Methodist Episcopal, Methodist Episcopal, Presbyterian.

HICKS.
Baptist.

HILLISBURG, Clinton Co.
Methodist Episcopal, St. Paul's Methodist Episcopal.

HUNTINGTON.
Bethel Evangelical, Central Christian (Disciple), Church of the Brethren, Etna Ave. United Brethren, First Baptist, First Brethren, First Christian (Disciples), First Methodist Episcopal, First Presbyterian, First United Brethren, St. John's English Lutheran, St. Peter's Reformed.

INDIANAPOLIS.
All Soul's Unitarian, Allen Chapel African Methodist Episcopal, Brightwood Congregational, Broadway Baptist, Broadway Methodist Episcopal, Capitol Avenue Methodist Episcopal, Central Disciples, Central Avenue Methodist Episcopal, Central Avenue Reformed, Central Universalist, Church of the Advent Protestant Episcopal, Downey Avenue Disciples, Ebenezer Baptist (Colored), Edwin Ray Methodist Episcopal, Eighth Disciples, First Baptist, First Church Evangelical Association, First Church Society of Friends, First Congregational, First English Lutheran, First United Brethren, Fletcher Place Methodist Episcopal, Garden Baptist, Germania Avenue Baptist, Grace Methodist Episcopal, Irvington Methodist Episcopal, Jones Tabernacle African Methodist Episcopal Zion, King Avenue Methodist Episcopal, Memorial Presbyterian, Meridian Heights Presbyterian, Mt. Paran Baptist (Colored), New Bethel Baptist (Colored), Olive Branch Disciples, 17th Street Baptist (Colored), Seventh Presbyterian, Simpson Methodist Episcopal, Third Church Disciples, Trinity Congregational, Tuxedo Methodist Episcopal, Union Congregational, United Presbyterian, Victory Memorial Methodist Protestant, Wesley Chapel Methodist Episcopal, West Washington Presbyterian, Woodruff Place Baptist, Zion Evangelical Synod of North America.

JEFFERSON, Clinton Co.
United Brethren.

JEFFERSON COUNTY.
New Prospect, Baptist; Elizabeth, Baptist; New Bethel, Methodist Episcopal.

KENT, Jefferson Co.
Baptist, Christian (Disciples), Methodist Episcopal, Zoar Methodist Episcopal.

KILMORE, Clinton Co.
Methodist Episcopal.

KIRKLIN, Clinton Co.
Christian Chapel, Disciples, Methodist Episcopal, Presbyterian, Wesleyan Methodist.

LANCASTER.
Baptist.

LIBERTY, Jefferson Co.
Liberty Christian.

MADISON, Jefferson Co.
Christ Church Protestant Episcopal, Ebenezer Methodist (Colored), First Baptist, First Christian, First Presbyterian, Grace Methodist Episcopal, Hebron Baptist (6 miles north of Madison), Indian Kentuck Baptist, Int. Holiness Mission, Lutheran, Second Baptist (Colored), Second Presbyterian, Trinity Methodist Episcopal, West Madison Methodist Episcopal.

MANSON, Clinton Co.
Christian.

MANVILLE, Jefferson Co.
Christian.

MICHIGANTOWN, Clinton Co.
Hopewell Methodist Protestant, Methodist Episcopal, International Holiness.

MIDDLEFORK, Clinton Co.
Baptist (United).

MIDDLEFORD, Jefferson Co.
Disciple.

MONROE, Jefferson Co.
Presbyterian.

MORAN, Clinton Co.
Methodist Episcopal.

MOUNT PLEASANT, Clinton Co.
Baptist, Methodist Episcopal, United Presbyterian.

MULBERRY, Clinton Co.
Fair Haven Lutheran, Methodist Episcopal, St. Luke's Reformed, Trinity Reformed, Zion Evangelical Lutheran.

MUNCIE.
Antioch Baptist (Colored), Avondale Methodist Episcopal, Bethel African Methodist Episcopal, Brethren Mission, Calvary Baptist (Colored), Church of the Brethren, Congerville Christian Disciple, Eighth St. Christian—New Light, First Baptist, First Methodist—Free, First Methodist Protestant, First Presbyterian, Fountain Square United Brethren, Friend's Bible School, Grace Protestant Episcopal, High Street Methodist Episcopal, International Holiness, Industry United Brethren, Jackson St. Disciples of Christ, Madison St. Methodist Episcopal, Normal City Methodist Episcopal, Normal City United Brethren, Riverside United Brethren, Salvation Army Sunday School, Second Methodist—Free, Union Baptist (Colored), Walnut St. Baptist, West Fifth St. Church of God, Whitely African Methodist Episcopal, Whitely Methodist Episcopal.

NORTH MADISON, Jefferson Co.
Baptist, Disciples, Methodist Episcopal.

PAYNESVILLE, Jefferson Co.
Disciples, Mt. Zion Methodist Episcopal.

PICKARD, Clinton Co.
Hills Baptist.

PLEASANT HILL.
Presbyterian.

PLEASANT RIDGE, Jefferson Co.
Pleasant Ridge Methodist Episcopal.

ROSSVILLE, Clinton Co.
Church of the Brethren, Methodist Episcopal, Presbyterian, New Hope United Brethren.

RYKER'S RIDGE, Jefferson Co.
Mt. Zion Methodist Episcopal, Ryker's Ridge Baptist.

SCIRCLEVILLE, Clinton Co.
Methodist Episcopal.

SCOTLAND, Clinton Co.
Christian.

SEDALIA, Clinton Co.
Methodist Episcopal.

SHARON HILL, Jefferson Co.
Presbyterian.

SMYRNA, Jefferson Co.
Presbyterian.

SUGAR CREEK, Clinton Co.
Christian, Presbyterian.

WEST POINT, Clinton Co.
Disciples.

WIRT, Jefferson Co.
Baptist.

IX. General Summary of Indiana Data

(a) Number church schools surveyed	256
(b) Number teachers surveyed	2,072
(c) Number pupils surveyed	27,849
(d) Number boy scout troops surveyed	30
(e) Number of organized classes surveyed	89
(f) Number county Sunday school associations surveyed	71
(g) Number county children's divisions surveyed	36
(h) Number county young people's divisions surveyed	36
(i) Number township children's divisions surveyed	101
(j) Number township young people's divisions surveyed	65
(k) Number Devotional and Missionary Societies surveyed	240

X. Scope of the Indiana Survey of Religious Education

The scope of the Indiana survey of religious education will be seen from the following list of question schedules which were used in Indiana:

(a) Religious Education in the Local Church.
  (1) General information.
  (2) Individual accounting.
  (3) Curriculum.
  (4) Organization and Administration.
  (5) Teachers and officers.
  (6) Supervision of teachers.
  (7) Finance.
  (8) Buildings and equipment.
  (9) Coöperation of the Sunday school with the religious education of the community.
  (10) Educational organizations for children and young people.
  (11) Organized classes in the Sunday school.

(b) Religious Education in the Community.
  (1) Community organizations for religious education.
  (2) Week-day religious schools.
  (3) Boy Scouts.

(c) General Supervisory and Promotional Agencies.
  (1) Denominational Sunday school agencies.
  (2) Interdenominational Sunday school agencies.
  (3) Denominational young people's boards.
  (4) Interdenominational young people's boards.

XI. Explanation of Terms

Throughout this report the term "church school" is used to refer to the entire educational work of a local church whether it is conducted on Sunday or on week-days. "Sunday school" refers to the single one-hour school session held on Sundays. In cases where the Sunday school is the only educational work

conducted by the local church the two terms are synonymous. The term "church school" is the more comprehensive term. It is used officially by some denominations as a designation for the unified educational efforts of a local church.

The phrases "number reporting," "number returning blanks," etc., found in the tables throughout this report must not be interpreted to mean that the mails were used in collecting the information. Except in the case of county and township officers in Part Six, all the material was secured through the personal efforts of surveyors who were on the ground to consult records, and otherwise verify the statistical reliability of all data obtained.

A rural community is one with fewer than 2,500 inhabitants, and an urban community is one with 2,500 or more inhabitants.

The term "average" is used to denote the quotient secured when the sum of the terms in a series has been divided by the number of items in the series.

The term "median" is used for the *point* midway between the beginning and end of a series. There will always be as many cases below the "median" point as there are above it.

All other statistical terms are defined in the body of the report.

XII. Organization of the Report

The results of the Indiana survey will appear in four volumes,[4] as follows:

Volume I. "The Religious Education of Protestants in an American Commonwealth."

This volume interprets in popular style the significant results of the survey.

Volume II. "Measurements and Standards in Religious Education."

This volume interprets the scales and standards which have

[4] Published by George H. Doran Company, 244 Madison Avenue, New York.

been used in the survey and introduces church school workers to the field of objective measurements.

Volume III. "Religious Education Survey Schedules."

This volume contains the question schedules which were developed for the purposes of this survey and the codes which accompanied the schedules.

Volume IV. "The Curriculum in Religious Education."

This volume is proposed for publication after further tests shall have been made by the use of methods which have been in process of development since the beginning of this survey.

The following volumes [4] completed by the American Religious Education Survey Department of the Interchurch World Movement before this movement suspended its survey work should be regarded as an integral part of this report: "Score-Card and Standards for City Church and Religious Education Plants," and "The Malden Survey of Seventeen Church and Religious Education Plants."

Chapter II

GENERAL SUMMARY AND RECOMMENDATIONS

The succeeding chapters in this volume contain the factual evidence upon which the conclusions and recommendations found in this chapter are based. From the many significant facts revealed by the Indiana Survey of Religious Education only a few can be included in this brief summary. Enough have been included, however, to indicate the character and scope of the survey.[1]

I. Church and Religious Education Plants.

Indiana church and religious education plants fall far below modern standards. The typical church building scores about 500 on the basis of 1,000 points. The greatest discrepancy exists in *Service Systems, Religious Schoolrooms and Community Service Rooms.* Few of the newest and best churches in the state score as high as 600 to 800 on a 1,000-point standard, and these have given little attention to religious schoolrooms and community service rooms.

Many of the church buildings are inaedquately heated, the systems being old and inefficient. A majority of the buildings are provided with hot air furnaces, so installed that in most cases they are constant fire hazards. Practically no fire protection is provided. A number of buildings included in the survey submit the congregations and the Sunday school classes to weekly fire dangers which the civil authorities should not permit.

[1] This chapter has been printed separately in booklet form under the title "Indiana Survey of Religious Education: Summary and Recommendations," and can be obtained from the Committee on Social and Religious Surveys, 370 Seventh Avenue, New York City; price 25 cents.

GENERAL SUMMARY AND RECOMMENDATIONS

Most of the church buildings are old. Few have been erected during the past ten years, and these have repeated many of the mistakes of the older buildings. At least half of the churches are so far below accepted standards as to be unworthy of remodelling.

Three out of every five church buildings in Indiana should be rebuilt or extensively remodelled within the next ten or fifteen years.

In view of the present condition of church and religious education buildings in Indiana and the fact that the next decade will doubtless witness the erection of many new church buildings, the following recommendations are urged:

(a) Denominational and interdenominational agencies of supervision and promotion should give the widest possible publicity: (1) to the present condition of church and religious education plants in Indiana: (2) to sources of information regarding approved standards, and (3) to concrete examples of buildings which exemplify the standards.

Church boards contemplating building new structures or remodelling their present ones should be made to realize that detailed standards for all of the items in a complete church or religious education plant are available.

(b) The church buildings in Indiana should make provision for more forms of activity than are provided for at present. An expanding educational program will be seriously handicapped unless the physical plant is modified to meet new demands.

(c) Churches should be encouraged to build church and religious education plants which will from the start meet recognized standards. These standards should be studied in the light of local needs and the contemplated program of the church. With the aid of approved standards the building committee should—

(1) List all desirable items to be included in the new building.
(2) Give this list to the church architect for his guidance.

(3) Check the architect's plans by the standards, item by item, to make sure that no items have been omitted and that all meet the approved specifications.

(4) Study at first hand, if possible, a number of the more progressive church and religious education plants.

(d) Cities should conduct church-building surveys in order to secure data upon which to base intelligent church-building programs. The Malden Survey is a case in point.[2]

(e) Provision should be made for the modification of the score-card and standards for city church plants to meet the needs of the church in the open country. The International Sunday School Council of Religious Education might appropriately undertake this important service.

II. Organization and Administration of Religious Education in the Local Church

GOVERNING BOARDS AND OFFICIALS. TIME SCHEDULES AND SCHOOL RELATIONSHIPS

(1) Only a small percentage of the churches of Indiana have assumed responsibility for the organization, administration and program of the church school. There is evidence, however, that the church is slowly coming to recognize the church school as an integral part of its organization.

(2) There is little agreement as to the duties and responsibilities of teachers and officers. There is great need of a definition of duties upon which a division of labor can be predicated.

(3) The "Big Four" in the administration of the Indiana Sunday schools are: (a) the superintendent; (b) the school cabinet; (c) the church school business meeting, and (d) the pastor.

[2] The Malden Survey, George H. Doran Co., New York.

(4) The weekly school session is held before the Sunday morning preaching service in nine out of every ten cases.

(5) The school session lasts one hour, one-half of which is devoted to class recitations.

(6) Reports are made with some regularity by the administrative officers of the church school, but 80 per cent. of the teachers make no report.

(7) There is as yet little recognition of the right of pupils to representation in the membership of councils, cabinets or other governing boards of the school.

(8) Young people's and junior societies under church auspices are independent of both the church and the church school.

(9) Non-church organizations operating in local churches, for the most part, look to their own official overhead organizations for their programs and for their official appointments.

(10) There are widespread, spontaneous efforts to carry the lessons of the church school into the life of the community through interdenominational coöperation. Adequate community organization is needed to unify, direct and develop these efforts.

ORGANIZATION

(1) The majority of the Sunday schools in Indiana are *small* schools.

Forty-three per cent. have an enrollment of less than 100 pupils.
Seventy-two and one-half per cent. have an enrollment of less than 200 pupils.
Sixty-five per cent. have an average attendance of less than 100 pupils.
Eighty-six per cent. have an average attendance of less than 200 pupils.
The *four-teacher* school is most frequently found.
The median school has eight teachers and five officers.
There is one supply teacher to every ten regular teachers.
The typical school has no departmental officers.

(2) Seventy per cent. of the Sunday schools are completely *ungraded* and 2.8 per cent. are completely *graded.* Seven out of every ten Sunday schools consist of a "main school" with no divisions of departments of any kind except the class groups. Ninety-four and seven-tenths per cent. of the rural schools and 49.3 per cent. of the urban schools are of the "main school" type.

(3) There is a direct relationship between the size of the Sunday school and both graded organization and graded instruction.

(4) Nineteen different classification groups were revealed in the survey of 256 churches. The standardized departmental classification has not been widely adopted in Indiana. This fact suggests that this type of departmental organization does not fit the schools generally found in Indiana. It also raises questions regarding the efficiency of denominational and interdenominational supervision and promotion.

(5) The small number of departmental meetings of all kinds seems to be another evidence that departmental organization is often a mere conformity to the mechanical requirements of a new organization-scheme, without the essential activities which should characterize the departmental organization.

(6) Rural schools have been scarcely touched by the departmental organization.

(7) Three out of every ten Sunday school classes are organized. Class organization has had its greatest popularity among classes of females in the Junior and Intermediate departments of graded schools.

DEVOTIONAL AND MISSIONARY ORGANIZATIONS

(1) Four different independent church boards are operating, or attempting to operate, educational programs in the local church. Overlapping, confusion, waste, misunderstandings are the fruits of this division of the educational responsibility within the church.

(2) More than 46 per cent. of the churches surveyed have no organizations for children and youth except the church

school. The small church exhausts its leadership in "manning" its church school. Unless a denomination can get its missionary and devotional program fully expressed through the church school these types of training will be shut out of 46 per cent. of its churches. Not a single church was found which maintained all organizations officially organized and promoted by its denominational boards.

(3) In churches operating a number of organizations for children and youth, it was found that a very large percentage of the children do not participate in all of the societies because of the physical impossibility of carrying so complicated a schedule.

(4) The unnecessary multiplication of organizations, especially in small churches, decreases the efficiency of the educational work of the church by calling leadership from an already undermanned organization to inaugurate a new society which will in turn be undermanned. The expedient of having the same person supervise two undermanned organizations divides the energy of the leader and confuses the children.

(5) Adolescent boys and young men are practically untouched by the missionary societies promoted in local churches.

(6) There is very imperfect grading in practically all non-church school societies, due to four causes: (a) the scarcity of leadership; (b) the lack of training for specialized leadership; (c) the fact that the programs are promoted, in many cases, by boards that do not make education their main task, and (d) the fact that boards that are not charged with the whole educational task are not apt to see the educational task as a whole.

NON-CHURCH ORGANIZATIONS—THE BOY SCOUTS OF AMERICA IN INDIANA CHURCHES

(1) Nine out of every ten Boy Scouts are from Sunday schools.

(2) Nine out of every ten Boy Scouts are in the public schools.

(3) Two out of three Boy Scouts are of Tenderfoot rank.

(4) One out of four Boy Scouts is a Second Class Scout.

(5) Nine out of one hundred Boy Scouts are First Class Scouts.[3]

(6) One out of five hundred Boy Scouts is a Life Scout.

(7) One out of four Boy Scouts is thirteen years old.

(8) Seven out of ten Boy Scouts are between twelve and fourteen years of age.

(9) The typical Boy Scout is thirteen years of age, and in the eighth grade of the public schools.

(10) The life of a typical Indiana Boy Scout is one year and seven months; the life of a typical Boy Scout in the United States is one year, nine months and eighteen days.

(11) Four out of nine church troops practice Sunday scouting.

CHURCH SCHOOL FINANCE

(1) Fifty-five and eight-tenths per cent. of the annual expenditures of Indiana Sunday schools is for the support of the local school and 44.1 per cent. is for the support of other religious work.

(2) The typical church school expends nothing for salaries.

(3) The median expense for each Sunday school for the support of the local school is $100.75 per annum. Eighty-four per cent. of the Sunday schools hold fifty-two weekly sessions each year. The cost of operation for the typical Indiana Sunday school is, therefore, slightly more than *two dollars per Sunday.*

(4) The following statements show the relative cost of operating rural and urban schools:

(a) One-half of the rural schools expend less than $45.75 annually.

(b) One-half of the rural schools expend more than $45.75 annually.

[3] A normal boy should reach the rank of First Class Scout within one year after his initiation.

(c) One-half of the urban schools expend less than $172.22 annually.

(d) One-half of the urban schools expend more than $172.22 annually.

(5) Seventy-two and five-tenths per cent. of the rural schools and 43.9 per cent of the urban schools do not expend any money out of the school treasuries for the purchase of record and report books, blanks or cards.

(6) The expense for textbooks and teaching supplies is 34.5 per cent. of the entire budget; the median cost per school is $73.12.

(7) The median annual cost for textbooks, lesson helps, papers, and supplies used in teaching per pupil, in average attendance, is $.99; for rural schools, $.92; for urban schools, $1.04

(8) For every dollar which the churches expend out of their treasuries for the support of their church schools, the church schools put eleven dollars back into the church treasuries for the support of the churches.

(9) Seventy per cent. of the church schools make some contribution annually to the missionary, educational and other general denominational boards.

(10) The chief sources of income of church schools are (a) class and individual contribution; (b) special collections.

(11) Forty-seven cents out of every municipal dollar go for the support of public schools; but only two and three-tenths cents of every church dollar go for the support of the church schools.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

(1) The chief problems of organization and administration in Indiana concern the *small* school. Systems intended for large schools have not been successfully adapted to small schools. The small school should receive immediate attention as a distinct educational problem.

(2) The principles of educational administration and their

application to the educational problems of the local church should be made a vital part of the training of the administrative officers of the church schools of Indiana.

(3) The unification of the educational agencies of the local church is an imperative necessity. This will involve the reorganization of overhead national boards as well as the reorganization of local church societies.

(4) The unity of the educational work of the local church demands a critical analysis of all non-church agencies which offer educational programs to the children and youth of the church. The analysis of the Boy Scouts included in this survey should be extended to all other non-church agencies of moral and religious education.

(5) A uniform system of church and religious education accounting should be installed in the churches of Indiana. This should include standardized record books, statistical forms, rules governing distribution of funds, etc.

III. Child Accounting in the Sunday Schools

ENROLLMENT AND ATTENDANCE

(1) In the Sunday schools surveyed only one pupil out of every one hundred enrolled is of foreign birth.

(2) In the two counties surveyed, of the total rural population of less than twenty-one years of age, 39.1 per cent. are enrolled in Sunday schools, while of the total urban population of less than twenty-one years of age, 48.6 per cent. are enrolled in Sunday schools.

(3) The Indiana Sunday schools surveyed attract boys less than they attract girls, i. e., they enroll a higher percentage of girls than boys.

(4) The Sunday schools in rural communities enroll a higher percentage of boys than is the case in the urban Sunday schools.

(5) Considering only the Sunday school enrollment of pupils of less than twenty-five years of age, more pupils are

enrolled at twelve years than at any other age. This is true for both rural and urban Sunday schools.

(6) Using the same group as in (5), the median age—that is the middle pupil if all the pupils were stood up in a row according to age—is 11.4 years; for boys, the median is 11.1 years and for girls, 11.7 years.

(7) The median age for the rural pupils is 12.7 years; for the urban pupils it is 11.3 years.

(8) During the twelfth year and the fourteenth year occurs the greatest elimination of Sunday school pupils.

(9) The period of greatest recruiting of the Sunday school is from the third to the fifth year of age.

(10) Of the group of Sunday school pupils of less than twenty-five years of age, eleven out of twenty report themselves as members of churches. In rural communities only nine out of twenty, and in urban communities between eleven and twelve out of twenty report themselves as members of churches.

(11) Only one out of every four pupils in the communities surveyed is enrolled in organized Sunday school classes.

(12) The pupil attends Sunday school with equal regularity whether using graded lessons or ungraded lessons. In either event, he attends approximately every other Sunday that the Sunday school is in session.

RECORDS AND REPORTS

(1) Only one out of every three schools surveyed has any regulation as to the number of days a pupil must have attended before his name is placed on the roll. The modal requirement is three days' attendance.

(2) Only one school in eight has any requirement as to how many consecutive Sundays a pupil may be absent before being dropped from the roll.

(3) Two out of three schools use the yearly class-book for recording attendance and other data on pupils.

(4) Four out of five schools use only one pupil record form. One out of ten schools uses two record forms.

(5) The only data on pupils which the Sunday school authorities in all schools regard as sufficiently important to record are the full name of the pupil and his absence from class. Nine out of ten of the Sunday schools record these facts. About half of the schools make a record of the residence of the pupil and the date of the pupil's birth.

IV. Teachers and Supervision of Teaching

GENERAL QUALIFICATIONS OF INDIANA SUNDAY SCHOOL TEACHERS

(1) The typical Indiana Sunday school teacher is a married woman, thirty-seven years of age, with two children. She has an annual income of $1,474. The Indiana Sunday school teachers were reared in rural homes in which the father's annual income was $1,084.

(2) Sunday school teachers are recruited from children and adults. Public school teachers are recruited from middle and later adolescents. The church school neglects the young men and women at the very time that they are making their vocational choices.

(3) The Sunday schools of Indiana are taught by church members. The median age of joining church is 14.9 years. The predominant group, however, joined church at twelve, thirteen and fourteen years. The influences which these teachers believe were most affective in leading them to join church were, in the order of their importance, (a) the home, (b) the revival, (c) the church school, (d) the church service, (e) companions, and (f) young people's meetings.

(4) Besides teaching in the Sunday school, each teacher carries two other church responsibilities. The percentage of attendance and punctuality at the church school sessions is very high.

(5) The motives that led the Indiana Sunday school teachers to accept service in the church school are fundamental and worthy of highest praise.

(6) The Indiana Sunday school teachers are the mature

men and women of the church, who, in addition to the duties of home and business, assume the responsibility for three types of service to the local church because of profound convictions that the work is of supreme importance and worthy of sacrificial service.

EDUCATION, PROFESSIONAL PREPARATION FOR TEACHING AND TEACHING EXPERIENCE

(1) Two hundred thousand Sunday school pupils are taught each Sunday by Indiana teachers who have had less than ten years of schooling. There are as many Indiana Sunday school teachers who have had three years of high school training as there are teachers who have not had that amount of schooling.

One-fourth of the teachers have had fewer than 8.8 years of schooling. Thirty-eight and nine-tenths per cent. have had fewer than ten years of schooling. Teachers with the smaller number of years of schooling are not limited to the older teachers whose education was received before modern educational advantages were so well developed in Indiana.

(2) The religious reading of Indiana Sunday school teachers consumes between three and four hours each week. Ten books are read annually and church and Sunday school papers are read with some regularity. The newer type of journals of religious education, such as the *Church School,* the *Sunday School Worker* and the *Christian Educator,* are practically unknown to the rank and file of Indiana Sunday school teachers. The *Ladies' Home Journal,* the *Literary Digest,* the *American Magazine* and the *Saturday Evening Post* are the most popular of the general magazines read by the Indiana Sunday school teachers.

(3) The professional training of the Indiana Sunday school teachers for religious education is almost negligible. The rank and file of Sunday school teachers have had no courses in the Bible, religion or religious education, in any institution of higher learning.

(4) The church colleges of Indiana have made little con-

tribution to the Biblical or professional training of the Sunday school teachers of the state. They have established special departments for the training of public school teachers, but they have given little attention to the task of preparing teachers for the church schools of Indiana.

The leading denominational colleges of Indiana devote more than thirteen times as much energy to the preparation of teachers for the state as they do to the preparation of teachers for the church.

Only about one in six students who attend the leading denominational colleges of Indiana enters the classes in Bible, religion, or religious education, and only one out of sixty-four students enters the classes in religious education.

(5) The Sunday school teachers of Indiana are, as a class, untrained.

(6) The typical Indiana Sunday school teacher has taught in Sunday school six and one-half years. The teaching has covered a wide age-range. The teaching has been almost entirely without supervision, and hence has had little value as a means of improving the quality of teaching. Unsupervised teaching experience generally tends to confirm bad teaching habits.

STANDARDS AND METHODS

(1) Nearly all the teachers recognize the value of applying the Sunday school lesson to life, and about one-sixth have caught the social significance of religion and recognize it in their teaching program.

(2) Nearly all teachers read the lesson over carefully before attempting to teach it. Only a few make a lesson outline. Seven out of ten make no effort to master the Biblical setting of the lesson.

(3) Half of the teachers prepare their lessons early Sunday morning or late Saturday night.

(4) The typical male teacher spends 75.6 minutes a week in preparation of his lesson. The typical female teacher spends 66.7 minutes a week on her lesson.

(5) Different types of questions are used indiscriminately by a large percentage of teachers of all grades. There is an instinctive tendency to make the lessons plain and helpful rather than a conscious application of the fine art of questioning.

(6) Of 1,205 teachers reporting on lesson assignment, 550 said that they assumed the pupils would take the next lesson and made no assignment.

(7) There are signs of the presence of a definite but not widespread demand for approved standards and methods in the educational work of the teachers who replied to the questions on those topics. The *upper one-quarter* are struggling to better conditions in the Sunday school, and this survey shows the presence of a group of earnest and progressive teachers who will respond gladly to a forward looking educational program. The unmistakable marks of pedagogical "quackery" are, however, observable. The great majority are doing the best they can with the light they have.

CLASSIFICATION OF INDIANA SUNDAY SCHOOL TEACHERS

(1) General Education

Class A includes all teachers who have had sixteen or more years of schooling. Eleven and eight-tenths per cent. of the teachers are in this class.

Class B includes all teachers who have had fourteen years of schooling and less than sixteen years. Five and seven-tenths per cent. of the teachers are in this class.

Class C includes all teachers who have had twelve years of schooling and less than fourteen years. Twenty-eight and eight-tenths per cent. of the teachers are in this class.

Class D includes all teachers who have had ten years of schooling and less than twelve years. Seventeen and two-tenths per cent. of the teachers are in this class.

Class E includes all teachers who have had eight years of schooling and less than ten years. Twenty-eight and six-tenths per cent. of the teachers are in this class.

Class F includes all teachers who have had less than eight years of schooling. Seven and nine-tenths per cent. of the teachers are in this class.

The median Indiana Sunday school teacher has had eleven years of schooling.

(2) Professional Training

Group 1 includes those teachers who have had five courses in religious education in college, or three years in an approved community training school. Six and five-tenths per cent. of the teachers are in this group.

Group 2 includes those teachers who have had three religious education courses in college or normal school, or two years in a community training school, or one year in a community training school and forty weeks in a teacher-training class in the local church. Six and two-tenths per cent. of the teachers are in this group.

Group 3 includes those teachers who have had twenty-four weeks in a community training school or sixty weeks in an approved teacher-training course or school of principles and methods. Eight per cent. of the teachers are in this group.

Group 4 includes those teachers who have had forty weeks in a teacher-training class in the local church or equivalent lessons in a community training school or school of principles and methods. Sixteen and two-tenths per cent. of the teachers are in this group.

Group 5 includes those teachers who have had ten weeks in a teacher-training class in the local church or an equivalent amount of training in schools of principles and methods or summer conferences. Eleven and six-tenths per cent. of the teachers are in this group.

Group 6 includes those teachers who have had less than ten weeks of teacher-training. Fifty-one and seven-tenths per cent. of the teachers are in this group.

The median Indiana Sunday school teacher has had fewer than ten weeks of professional training.

(3) Teaching Experience

Grade A includes those teachers who have had three years of teaching experience. Seventy-one and two-tenths per cent. of the teachers are in this grade.

Grade B includes those teachers who have had two years of teaching experience. Nine and five-tenths per cent. of the teachers are in this grade.

Grade C includes those teachers who have had one year of training experience. Twelve and four-tenths per cent. of the teachers are in this grade.

Grade D includes those teachers who have had less than one year of teaching experience. Six and nine-tenths per cent. of the teachers are in this grade.

The median Indiana Sunday school teacher has had six and one-half years of teaching experience.

Counting 50 per cent. for general education, 35 per cent. for professional training and 15 per cent. for teaching experience, *the typical Indiana Sunday school teacher would grade 39.9 per cent., and the largest single group of teachers would grade 25 per cent.*

Compared with the rural public school teachers of Indiana, it may be said that *87.7 per cent. of all the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers in Indiana.*

SUPERVISION OF TEACHING

(1) The general superintendent of an Indiana Sunday school is a mature man 41.2 years old, with no training for, or experience in, educational supervision. He accepted his office from worthy motives and gives, from his regular business, a few hours each week to the administrative side of his office.

(2) The pastor does not supervise the teaching in the church school.

(3) The general superintendent does not supervise the teaching in the church school.

(4) The general superintendent provides no means by which his teachers may grow in knowledge and teaching skill while they are in the teaching service. Teacher-training classes and teachers' meetings are not successfully conducted in more than a small fraction of Indiana churches.

(5) The supervisory work of departmental superintendents does not differ materially from that of the general superintendent. The only marked difference between the two supervisors is in the higher general intelligence of the departmental superintendents. Both are equally without training for supervisory work. Both are mature, consecrated church workers who are impelled to the service because of high and holy motives.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

(1) The Indiana Sunday school teacher is a sincere, devoted Christian of mature years, who has entered the teaching service through the highest possible motives.

(2) The Indiana Sunday school teacher is untrained.

(3) The Indiana Sunday school teacher is unsupervised.

(4) A systematic campaign should be conducted by the churches of Indiana to enlist high school graduates and college-trained men and women in the teaching service of the local church.

(5) The denominational colleges of Indiana should make more liberal provision for the training of the educational leaders of the local churches of the state. Systematic, organized effort should be made by denominational and interdenominational boards and associations, (a) to recruit students for Biblical and religious education courses in the colleges of the state, and (b) to connect college students with local church schools as soon as they return to their home communities or settle in other communities of the state.

(6) High-grade, standardized, teacher-training courses for present and prospective teachers should be prepared and vigorously promoted. These courses should be adapted to

training-classes in the local churches, community training schools, summer assemblies and short-term institutes.

(7) The untrained, unsupervised, voluntary teacher and officer is entitled to close, sympathetic and continuous supervision by trained experts. Competent supervision in the local Sunday school, in the community and in larger territorial units should be provided at once.

V. The Supervision and Promotion of Protestant Christian Education in Indiana

ORGANIZATION AND OFFICERS

(1) The Indiana Sunday School Association and its affiliated county, district and township associations comprise a series of voluntary associations of Sunday school workers organized on the basis of territorial units for the purpose of promoting interdenominational Sunday school work.

(2) About 56 per cent. of the state of Indiana is organized under voluntary leadership for coöperative Sunday school work, and the State Sunday School Association has a history that goes back fifty-seven years.

(3) For the direction of a possible 1,092 county and district or township organizations, with nearly 8,000 officers, the state employs one general secretary with no field assistants. Two salaried, full-time educational supervisors are employed.

(4) It is self-evident that a large part of the time and energy of the state staff must be given to the maintenance of the thousands of affiliated organizations, most of which are in charge of untrained, voluntary officers. The rapid turn-over in the officiary of the county associations alone presents administrative problems which deserve the entire time of a much larger staff than the Indiana Sunday School Association has ever employed, to say nothing of the educational demands on the state staff.

(5) The Indiana young people's division superintendent is selected from the faithful Sunday school teachers of average ability who attend the county conventions and manifest an

interest in young people's work in the local church. Professional training and specific preparation for their work is limited to infrequent attendance upon county or state conferences.

(6) The Indiana children's division superintendents come from average country homes. They have had, on an average, from ten to twelve years of schooling; many of them have taught in the public schools and their professional training is limited to that received while preparing for public school work. They are earnest and consecrated workers in the church and Sunday school. They give to their work just such time as they can take from lives already overcrowded with other duties. Their training for supervisory work has been almost entirely neglected; and the actual amount of supervision attempted by them is relatively too small to be considered as a factor in the work of the local Sunday schools. They render their largest service as promoters of conference and convention programs, not as supervisors.

(7) Four township or district supervisory officers (children's, young people's, adult and administration division superintendents) have direct contact with the local Sunday schools, and for this reason, they are directly responsible both for carrying to the local school the ideas and plans of the International Sunday School Association and for stimulating local initiative and developing local leadership.

(8) The township supervisors are busy Sunday school teachers of average ability whose Sundays are largely preempted by their own Sunday schools. They are inexperienced, untrained, voluntary workers. In their hands, the work of supervision becomes almost an unknown quantity.

(9) There is a complete "turn-over" in the personnel of county and township officers and supervisors every twelve to eighteen months.

(10) The supervisory system of the Indiana Sunday School Association breaks down almost completely in the hands of county and township offices, and consequently, very little of the ideals and educational content of the higher levels finds its way into the local school through these channels. It exhausts the energy of the state supervisors to keep lines of communica-

tion in operation, and this report shows that *most of the supervisory machinery is inoperative most of the time.*

(11) The local Sunday schools of Indiana are suffering from the effects of *long-distance supervision,* and from their failure to recognize that voluntary, local workers need *immediate, constant* and *personal* supervision by highly trained specialists. This means that local budgets should be obtained to provide competent supervisors for local schools and for local associations.

(12) The instruments of supervision have been (a) the conventions, (b) the county councils, (c) efficiency institutes, (d) teacher-training schools and classes. An analysis of the data published in this report will show that the present finances and leadership are adequate to carry the convention system, but that they break down when they undertake to operate agencies which require professional training, continuous service and adequate finance.

(13) High tribute is due to those who are heroically trying to operate an undermanned supervisory system, and praise is also due to the system. Indiana should man the machine with trained supervisors *from the bottom up.* It should not do less for the state Sunday school association, but it should do infinitely more for the teachers and officers in the local schools, especially through community coöperation in training and supervision.

ORGANS AND AGENCIES OF SUPERVISION AND PROMOTION

(1) Conventions

More than 125,000 persons attended Sunday school conventions in Indiana in 1920. The state convention has grown in popularity and influence. These conventions have been used as agencies to introduce the most modern methods of Sunday school work into the state.

(2) Township Conventions

These are the ultimate units in the convention system of the International Sunday School Association. From these demo-

cratic, local conferences, there are carried up to county, state and nation the problems and the contributions of the workers who come into closest contact with the actual work of the local schools. In like manner, they serve as a means of conveying the ideals of the national and state leaders to the leaders in the local schools.

(3) Efficiency Institutes

During recent years, the General Secretary has called the county officers into an annual Efficiency Institute. These "Institutes" have been well attended; the membership in 1920 was 625.

(4) County Councils

Of the seventy counties returning information, sixty-one reported from one to fifteen meetings annually. The total number of county council meetings of the sixty-one counties was 240. The attendance at 197 of these meetings was 1,596.

(5) Divisional Institutes

These institutes, lasting from one to three days, are the most effective agencies which divisional superintendents have for the developing of a specialized leadership. Comparatively little use is being made of this agency at present.

(6) Standards

Denominational Sunday School Association standards have been actively promoted; a state paper is issued monthly, prizes and awards are used to stimulate efficient work, and reports and personal visits of superintendents are encouraged.

(7) Training of Teachers

Teacher-training agencies are very inactive, largely on account of the small promotional staff in the state office.

BUDGET AND STATISTICS

(1) The popularity of the Indiana Sunday School Association is shown by the willingness with which the local Sunday schools finance the overhead organization. Seventy-one counties reported budgets for 1920 totalling $17,776. Of this amount, $12,226 were sent to the association to meet overhead expenses. The fact that more than two dollars are sent out of each county for overhead expense for every one dollar expended at home shows a cordial relationship between the counties and the state association. But the small sum expended in the promotion of local schools is evidence that there is hardly any trained leadership devoting its time to the development of the schools in the local churches of Indiana.

(2) Fifty-one per cent. of the Indiana Sunday School Association's annual report for 1920 was based on actual figures and 49 per cent. represented estimates of state, county, and township secretaries. It is impossible, therefore, to estimate the accuracy of the statistical reports of the Indiana Sunday School Association and its affiliated county, township and district associations.

(3) The information which reaches the Government Census Bureau passes through denominational and interdenominational secretaries in the same manner in which the same material reaches the International Sunday School Association. A more refined method of treating statistical data in the Government office cannot correct the defects which attend the gathering and preserving of data within the local Sunday school. Those who would improve the accuracy of Sunday school statistics must begin with their local Sunday school.

BIBLE STUDY FOR CREDIT IN THE INDIANA HIGH SCHOOLS

During the five school years beginning 1916-17 and ending 1920-21, a total of 6,933 Indiana high school pupils wrote examinations for high school credit under the auspices of a Board of Control of Bible Study for credit in the Indiana high schools. Eighty per cent. of the candidates made passing

grades. These 5,547 students received a total of 4,454 units of credit in Biblical subjects. Ninety-seven of these successful students presented Biblical subjects for credit at eleven colleges in Indiana during the three years preceding June 15, 1921. The number of pupils seeking high school credit for Bible study in Indiana is increasing from year to year and the plan is growing in favor with public school superintendents and teachers.

This report analyzes the facts available regarding Bible study for credit in the Indiana high schools and concludes that valuable as this plan may be for literary and academic purposes, the plan does not provide the solution of the problem of the religious training of the children and youth of Indiana. This problem must be solved under church auspices and not as a by-product of secular education.

DENOMINATIONAL PROMOTION AND SUPERVISION OF RELIGIOUS EDUCATION IN INDIANA

Seventeen denominations gave information regarding their Sunday school work in Indiana. Six of these denominations have no form of organization for the promotion of their Sunday schools in Indiana; one has a Young People's Union; one, a Home Mission organization; one, a conference secretary, and only four report religious education departments of their state boards.

Eight denominational boards spent nothing on their Sunday school work in Indiana during the five years preceding the date of this survey. Seven expended an aggregate of $19,300 a year for this purpose. Repeated efforts failed to obtain from the proper officials satisfactory statements regarding the amounts of money expended annually on their Sunday schools in Indiana and the amounts received from them for various church causes.

The denominational boards give varying degrees of service to their church schools in Indiana. Four do nothing more than supply literature; two provide convention speakers; one issues literature and arranges conferences; one holds conventions and

conferences; four publish promotion literature and organize conferences, and one limits itself to correspondence.

In most of the denominations, the leadership in religious education is divided. Several boards within the denominations issue separate and sometimes competing programs and promote unrelated and rival organizations within the local church.

The lack of coördination within the denomination and of the denomination with the general movement for religious education is the most outstanding weakness revealed by the survey of denominational Sunday school agencies in Indiana. Not a denomination was found which had unified its various boards into a single religious educational leadership, to its own satisfaction. And the survey failed to reveal a denomination which had satisfactorily related itself to the general Sunday school movement. As a result of this failure of coördination, there is overwhelming evidence of friction, wastefulness and inefficiency.

SUMMARY AND EVALUATION OF THE INDIANA SUNDAY SCHOOL ASSOCIATION

The Indiana Sunday School Association has won the enthusiastic support of the Protestant churches of Indiana. It is now experiencing the most concrete evidences of widespread popular approval. Its conventions are the largest in its history. Its budget is raised by apportionments to local schools. These apportionments are paid more promptly and more cheerfully than in any previous period of the history of the association.

The foregoing analysis of a popular organization with more than half a century of helpful service to the state, has revealed many points of strength and laid bare some points of weakness which this section will attempt to summarize.

(1) Elements of Strength

(a) *Democracy of Control:* The Indiana Sunday School Association is a democratic organization. Any Protestant Christian citizen of Indiana can join it. Its township, county and state conventions are open forums for the discussion of

any and all problems concerning the religious education of the state.

(b) *Interdenominational Coöperation:* Through this democratic organization all Protestant Christian bodies may carry forward their coöperative, community work in religious education. The Protestant Christian bodies need an organ through which their common tasks can be performed.

(c) *Growth through Participation:* This association provides a channel through which thousands of local workers may actually participate in forming the policies which are to be applied to their own and to other schools. This opportunity for *growth through participation* is part of the genius of the Indiana Sunday School Association.

(d) *Executive and Supervisory Systems:* In spite of the weakness which has been pointed out in the operation of the executive and supervisory systems of the Indiana Sunday School Association, the principles underlying these systems are fundamentally sound. The tendency to distinguish between administration and supervision is in harmony with approved standards. The system of training through councils, institutes, etc., is in line with the most modern methods. Many of its educational standards are crude and of doubtful value, but the practice of using standards and scales to measure results is most commendable.

(2) Elements of Weakness

(a) *Dependence on Voluntary Leadership:* It is true that the greater part of the work in religious education must be done by voluntary workers. It is clear, however, that voluntary workers cannot guarantee the continuity of the program. The rapid turn-over from year to year in the working force due to the system of voluntary workers causes incalculable loss in the efficiency of the system. An organization whose machinery goes to pieces periodically because of its dependence on voluntary labor, cannot carry week-day schools of religion, community training schools and other modern agencies of religious education. Salaried specialists must supplement the

voluntary workers if the association is to meet modern demands. The Young Men's Christian Association has found it possible to maintain a staff of salaried workers in communities of every size. Its strength is due largely to its system of salaried officers. The task of religious education requires a similar organization. The voluntary worker needs the help of a trained specialist.

(b) *Inadequate Man-Power:* This is perhaps the weakest place in the Indiana Sunday School Association. The state office is short-handed. But the most notable shortage is in the county and city centers. It is incomprehensible that a great, rich state like Indiana, after fifty-seven years of organized Sunday school work, should not have a single city or county with professionally trained leadership and an aggressive coöperative community program of religious education. Until cities and counties are willing to pay the price of the supervision of voluntary workers by salaried experts they must expect to pay the penalties imposed by inefficiency.

CONCLUSIONS AND RECOMMENDATIONS

(1) Both denominational and interdenominational supervision have been of the general promotion type.

(2) Both denominational and interdenominational overhead agencies have left the local school with inadequate supervision.

(3) The large percentage of denominational Sunday schools in Indiana is dependent entirely upon the interdenominational agencies for stimulation, encouragement and supervision. The few denominations which have made more or less provision for supervision and promotion of their denominational Sunday schools, agree that their present offerings are meagre and in a large measure unsatisfactory.

(4) Interdenominational and denominational conventions, institutes and conferences are the chief sources of Sunday school inspiration. Denominational literature and teacher-training manuals are the chief sources of Sunday school infor-

mation. These agencies reach a very small percentage of the teachers and officers in the state.

(5) Denominational agencies are inadequate, poorly organized and competitive. Interdenominational agencies are undermanned and inadequately financed.

(6) Denominational and interdenominational agencies are poorly coördinated.

(7) Leaders of the denominational and interdenominational Sunday school organizations in Indiana are men and women of the highest Christian character. They are rendering a sacrificial service to the childhood and youth of Indiana. The personal relationships of denominational and interdenominational leaders are sympathetic and cordial.

(8) The paramount need at the present time is for a reorganization of the present supervisory agencies in such manner as will, (a) unify the interests and activities of denominational and interdenominational agencies, (b) unify the interests and activities of denominational agencies, and (c) distribute the available resources in such manner as to bring the largest amount and quality of assistance to the teachers and officers in local schools and communities. The great need of help in the local schools makes it imperative that friction, overlapping and waste be eliminated in the overhead organizations.

VI. Use of Survey Data in Indiana

No American Commonwealth has ever before had at its disposal such an array of accurate, vital facts regarding the status of religious education within its borders as those now available for Indiana. These data have been collected and published without expense to Indiana except in so far as its citizens contributed to the support of the Interchurch World Movement, from whose treasury a considerable part of the survey was financed. Indiana, is, therefore, presented with a special opportunity of so using this survey data as to contribute to the entire nation examples of new and better organization and methods in religious education.

GENERAL SUMMARY AND RECOMMENDATIONS

If this survey is to be *remedial* and not merely *diagnostic* a constructive application of its findings is necessary. The following steps are suggested as a desirable method of procedure:

"BETTER CHURCH SCHOOLS" CAMPAIGN COMMITTEE

When Dr. Leonard P. Ayres published his rating of the state public school systems,[4] a few of the states that were rated relatively low chafed under the classification, attacked the accuracy of the methods used by Dr. Ayres and made vigorous efforts to defend the educational practices of their states. In all cases, this proved to be an unwise response to the published rating of these states. Indiana school men responded in a much wiser manner. The Indiana public school system was rated seventeenth from the top of the list. Immediately upon the announcement of this classification the public school leaders of Indiana organized a "Better Public Schools" campaign. Literature was issued showing the items upon which Indiana schools were below approved standards, and plans were made to correct the system at each point of defect. The "Better Public Schools" campaign was carried to the remotest rural school district with the slogan "Put Indiana Public Schools in First Place." This was wise and constructive leadership.

A similar plan might well be followed now by the church school people of Indiana, based upon the data found in this report. It is suggested that a "Better Church Schools" campaign committee be appointed at an early date. This might be a committee of fifty, or one hundred as may be thought wise. It should be large enough to represent adequately the various interests involved but not too large to be an efficient working committee. This committee might be assembled by the Executive Committee of the Indiana Sunday School Association and the representative denominational Sunday school leaders of the state.

The survey report should be placed in the hands of this

[4] Ayres, Leonard P., "An Index Number for State School Systems."

committee with instructions to prepare suggestions for the best use of its findings. Sub-committees might be assigned to the different sections of the report, such as Buildings, Teachers and Supervision of Teaching, etc.

SEVEN FOCAL POINTS IN "BETTER CHURCH SCHOOLS" PROGRAM

A study of the survey data with the recommendations of the report might well result in a program which could be organized around the following focal points:

(1) BUILDINGS

"More and better church buildings" might become one of the slogans of the campaign. Specific methods should be developed to stimulate an interest in the best buildings. Every new church or religious education building erected in the state in the future should approach as nearly as possible the "1,000 point" standard.

(2) EXTENSION

"More pupils, more schools and more time for religious training" is a second slogan worthy of inclusion in the campaign. This topic would include the following objectives:

(a) Increase the enrollment in schools already established.
(b) Organize new schools in neglected districts.
(c) Establish week-day and vacation church schools.
(d) Increase the regularity of attendance in all church schools.

(3) ORGANIZATION

This report suggests standards for the organization of religious education in the local church, in the community and in the state as a whole. It is pointed out that the small schools are in special need of organization which is adapted to their size and resources. Along with plans for improving the organization of religious education in the state should be a vigorous effort to improve the completeness and the accuracy

of the records and reports of all agencies of religious education. The unification of agencies should also be considered in the interests of unity, efficiency and economy.

(4) Teachers

More and better teachers are an imperative need. The educational standards could be appreciably raised by a campaign to recruit the teaching ranks from high-school graduates and college-trained people. An organized effort to recruit the teaching ranks from young people of eighteen, nineteen and twenty years of age is suggested by the data on the comparative ages of entering the public school and church school teaching service. A campaign to give religious education its rightful place in the church colleges in Indiana, to interest college students in courses in religious education and to encourage churches to use the services of college students and graduates would be productive of large results.

Improving the quality of teaching by the vigorous promotion of training classes in the local church, community training classes, community training schools, schools of principles and methods, summer institutes and assemblies, reading circles and other methods of training available for the rank and file of the voluntary workers in the state will form an essential part of the forward-looking program in Indiana.

(5) Supervision

This is the weakest point in the church schools of Indiana. It is literally true to say that there is no supervision of religious teaching in these schools. The exceptions to this rule are so rare as to be negligible. Voluntary teachers need close and constant supervision by highly trained specialists. Many churches in Indiana could employ competent directors of religious education if pastors and people saw the need of their services. An organized effort to secure the placing of, say, one hundred directors of religious education in local churches of Indiana during the next two years would have a profound influence on the religious education work of the state. In a

campaign for this purpose, it is important that high-class directors be employed. College graduation and at least two years of professional training beyond college graduation in the field of religious education would be a safe minimum standard. One hundred such directors in a state, who could be mobilized occasionally for special promotion of community schools, teacher-training work, etc., would be an invaluable asset to the state.

For churches which cannot be supplied at once with local directors, the system of what may be termed *zone supervision* is suggested. There are many towns and cities in Indiana which are the centers of a network of inter-connecting trolley and steam railroad lines. A supervisor placed at such a center could organize a system of training and supervision which could have fairly close personal direction. It is suggested that an effort be made to place twenty-five or more zone supervisors during the next two years. The following centers are suggested: Indianapolis, Columbus, Bedford, Evansville, New Albany, Terre Haute, Richmond, Anderson, Muncie, Frankfort, Crawfordsville, Lafayette, Kokomo, Marion, Decatur, Fort Wayne, South Bend, Goshen, Laporte, Huntington, Sullivan, Vincennes, Vernon, Rushville, Greensburg, Lebanon, Connersville, Valparaiso and Green Castle. Many towns and cities could be induced to support local directors of religious education. Campaigns in the various communities for the purpose of creating a demand for (a) zone directors of religious education, (b) community or city directors of religious education, or (c) local church directors of religious education will justify a liberal expenditure of time and money.

There is special need just now to magnify the importance of the office of superintendent of the local school. In most schools, this officer must be both executive and supervisor. An *officer-training* campaign should be launched in all sections. The small schools, especially, are not likely to rise higher than the intelligence, devotion and ideals of the superintendent.

The three points to be stressed in the campaign to improve supervision are:

(a) A state-wide effort to increase the efficiency of superintendents in local schools.

(b) An organized effort to secure the employment of at least one hundred highly trained directors in the local churches of Indiana within a period of two years.

(c) The encouragement of the movement to employ full-time, trained supervisors for communities and cities in order that supervision may be more continuous and in order that coöperative educational enterprises may have more capable leadership.

(6) Standards

All effective supervision implies the erection and administration of standards. For the purposes of this survey a number of standards and measuring scales have been developed. In the light of the data now available and with the aid of the standards and scales published in the report of the Indiana Survey of Religious Education, the "Indiana Better Church-Schools Campaign Committee" could profitably undertake to revise and supplement the standards now in use in that state.

The following items are proposed for inclusion in an *Index Number or composite standard* for religious education in a local church:

(a) The percentage that average attendance is of total enrollment. (As soon as provision can be made for an accurate community religious census, revised at regular periods, this index number should include the percentage that the total enrollment of the religious schools of the community is of the total population of the community for which the various religious bodies are responsible.)

(b) The percentage that the enrollment of pupils between twelve and twenty-five years of age is of the total enrollment. (This item is obviously intended to lessen the dip in the attendance curve during the adolescent years.)

(c) Completeness of educational records. The relative value of items in the records of a church school is set forth in Part Four of this volume.

(d) Score of textbooks in use measured by the score-card for measuring religious education textbooks published in Volume II of "The Indiana Survey of Religious Education."

(e) Score in percentage of school achievement, as measured by the Interchurch Standardized Sunday School Examination, published in Volume II of "The Indiana Survey of Religious Education." Other tests published in the same volume, when fully standardized, and still others yet to be developed, should eventually be included in the score for school achievement.

(f) The rating of teachers expressed in percentages as measured by the Classification Plan published in Part Five of this volume.

(g) The score of the church and religious education plant as measured by the Interchurch Score Card for Measuring Church and Religious Education Plants, published in Part Two of this volume, expressed in percentages.

(h) Completeness of organization as measured by the Plans for Organization of the Local Church School, published in Part Three of this volume.

(i) Percentage that the budget for religious education is of total church budget.

(j) Percentage that the budget for supervision is of total religious education budget.

(7) Finance

Indiana is not spending enough for the religious education of her people. An adequate program of religious education for the state will involve plans for the raising and distribution of funds to carry the enlarged program proposed. This volume suggests some of the problems which must be faced by those who would intelligently approach this important subject.

Adoption of "Better Church Schools" campaign plans

When the Better Church Schools Campaign Committee has formulated its plans, its report should be presented to the

Indiana Sunday School Convention for adoption. When once adopted by this body, the machinery of the Indiana Sunday School Association and its auxiliaries could properly be turned into promotion agencies for the new program.

ADOPTION OF THE "MERGER"

By the "merger" is meant the reorganization of the Indiana Sunday School Association in such manner as to provide for official, denominational representation on is Executive Committee, thus insuring the closest coördination of the educational programs of denominational and interdenominational agencies. This form of organization has been approved by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

PROMOTION OF "BETTER CHURCH SCHOOLS"

When the plans for the Better Church Schools compaign have been formulated and adopted there should be vigorous and systematic promotion of the campaign throughout the state. The well-known order of information, agitation, legislation, should be adopted. The largest publicity should be given to the facts of the survey. The volumes of the report should be in the hands of thousands of leaders in all walks of life. Pamphlets, convention addresses, lantern-slide presentations and newspaper articles should be used as means of promotion. A regular promotion committee should be charged with the execution of this important task.

It is the belief of the Survey Staff that Indiana will rally with wonderful enthusiasm to this challenge of "Better Church Schools."

VII. Indiana and the Nation.

Indiana was selected as a representative American Commonwealth. Many of the findings in this volume will apply with equal force to other states. Such states should

profit greatly by the study of the Indiana data. All states can use with great advantage the standards, score-cards, measuring-scales, and methods of analysis which have been developed or exemplified in the Indiana survey.

For purposes of comparison and in order that generalizations for the nation as a whole may be safely made, several other states should be surveyed at an early date. Alabama, representing the southern states; Massachusetts, representing the New England states; Kansas, or Oklahoma, representing the southwestern states; Minnesota, representing the north-central states; Colorado, representing the Rocky Mountain states, and Oregon representing the Pacific northwest, could collectively furnish data which, with material already obtained in Indiana, would paint a fairly accurate picture of the condition of religious education in the nation as a whole, and in most Protestant Christian denominations as wholes.

The organization and prosecution of religious education surveys, such as the one just completed in Indiana, and many other types of surveys which time and resources would not permit in Indiana, justify the inauguration of a Bureau of Service and Research in connection with the International Sunday School Council of Religious Education. Such a Bureau would place trained surveyors and statistical experts at the service of church boards and interdenominational associations. It would also guarantee the accuracy and uniformity necessary to investigations of this nature.

VIII. Objectives Realized

There is no more fitting summary of this statement of findings and recommendations than the statement of objectives which were formulated by the director of this survey in 1919 for the guidance of the American Religious Education Survey Division of the Interchurch World Movement. The volumes which comprise the report of this survey will indicate the extent to which these objectives have been realized.

The objectives which have determined the methods and content of this survey are:

(a) FACTS: Such a body of vital, comparable facts as will guide in building national, state and denominational programs of religious education.

(b) TOOLS: Such a body of standardized technique—norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.

(c) METHODS: Standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining budgets.

PART TWO: CHURCH SCHOOL BUILDINGS

BY

E. S. EVENDEN

OUTLINE

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PART TWO: CHURCH SCHOOL BUILDINGS

Chapter III

THE CHURCH BUILDINGS OF INDIANA

I. New Conception of Community Church

Christianity is a group of ideals which have stood all tests as to the reality and permanence of their worth. The goal of Christianity remains the same even though the methods of work and other means employed to attain that goal have already undergone marked changes. In the minds of many church workers, a period of even greater change is just beginning. The present-day community church with its departmentalized religious education, its motion-pictures, its gymnasium, clubrooms, and other provisions for church and community service, is as different from the old, plain "meeting house" of our grandfathers as the modern city home is different from the home of two generations ago. Then the home was a social unit so nearly self-sustaining that it naturally assumed a large share in the education and moral development of the children; now it often leaves the children to the upbringing of the street and unsupervised gang.

Many churches, particularly in the larger cities, have realized the need for enlarging their activities and have either coöperated in the support of the Young Men's Christian Association and the Young Women's Christian Association or have developed institutional churches to care for some of these activities. It is clear that religious instruction for one hour a week, even if given, as is not often the case, under the

most favorable conditions, cannot compete with all the various interests that claim the time of the boys and girls during the other 167 hours of the week. The church can, however, meet competition of this kind by exerting its wholesome influence during the recreation periods of its members, both young and old. Forms of recreation which may be open to severe criticism when practised in commercialized amusement halls may be wholesome and even constructive when conducted in the church plant under proper direction. If the modern church is to be more than a traditional or sentimental factor in the lives of many of the boys and girls now growing to manhood or womanhood, it must occupy more of their time and consequently more of their thoughts. To do this requires more power of attraction than hard benches, and harder exhortations to lead lives of sacrifice and service.

II. Church Program in Relation to Church Plant

When a church congregation decides to make its program of religious education conform to accepted modern practices, it finds that many separate classrooms and several rooms for use as departmental assemblies are needed. Most of the buildings erected before the modern idea of religious education gained general acceptance are wholly inadequate to meet the demand. Attempts are often made, by means of partial partitions and even by curtains on wires, to provide separation of classes, but usually the isolation so obtained is a sorry makeshift. Should the church also desire to render other types of community service which would call for clubrooms for the Boy Scouts, the Campfire Girls, the Young Men's Bible Class, a local or church chapter of the American Legion, playrooms, nurseries, gymnasiums and similar provisions, it quickly becomes evident that the rooms needed can be obtained only in one of three ways: (1) by a large amount of remodelling and enlarging which in most cases results in the retention of numerous makeshifts or undesirable elements, (2) by the addition of a separate religious education building

ILLUSTRATION I: PART OF THE EXTERIOR OF THE LEONIA METHODIST EPISCOPAL CHURCH, LEONIA, N. J.

The effective grouping of trees and shrubbery is well illustrated. Behind the church is space for the construction of tennis courts, an open-air auditorium, play grounds and a wading pool.

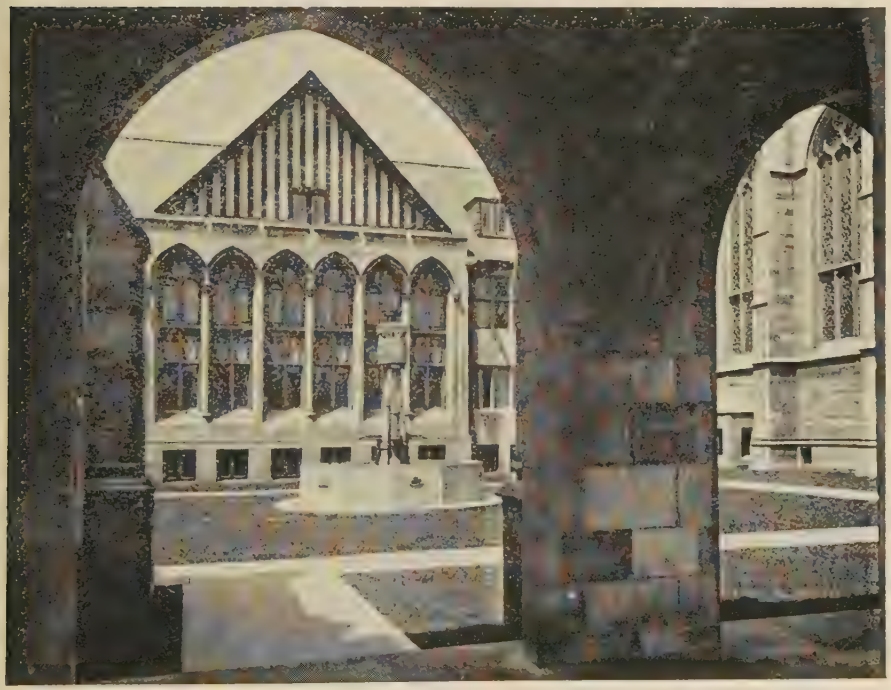

ILLUSTRATION II: THE INNER COURT AND FOUNTAIN OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

This illustrates one way of materially adding to the apparent size of a church site in a large city. It safeguards the source of light and provides attractive space for numerous outdoor activities.

ILLUSTRATION III: THE CLOISTER GARTH OF THE CHAPEL OF THE INTERCESSION, TRINITY CHURCH, NEW YORK CITY, NEW YORK.

ILLUSTRATION IV: A CHAPEL OF THE FLATBUSH CONGREGATIONAL CHURCH, BROOKLYN, NEW YORK.

This picture shows the effective use of shrubbery in removing the effect of sharp angles about the building.

ILLUSTRATION V: THE CHAPEL OF THE INTERCESSION, TRINITY CHURCH, NEW YORK CITY.

This is one of the two churches visited by the Building Committee which scores over 900 points. It is a beautiful example of pure Gothic architecture. In the back of the main auditorium are the religious school building, the parish house and the vicarage. These are connected by beautiful stone cloisters, part of which is shown in Illustration XI.

ILLUSTRATION VI: THE EXTERIOR OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

Showing the main church building, the inner court, the religious school, the community house and the manse. This church scored higher than any other church visited by the Building Committee.

which may also carry the desired institutional factors, or (3) by the building of a complete new church and religious education plant to fit the new program and with provisions for future growth. The desirability of the second or third method will depend upon the present site and adequacy of church auditorium and church rooms.

III. Standards and Score-Card

In 1919-1920, under the auspices of the Interchurch World Movement, standards were developed[1] for a modern city church and religious education plant which would provide for departmentalized religious education and for a maximum of community service. These standards represent the best in present-day practice, as scientifically evaluated from the experience and judgments of ministers whose churches are carrying on programs of community service, of church and school architects, of students and teachers in several of the largest theological schools, of Y.M.C.A., Y.W.C.A. and other social workers, and of superintendents and teachers of religious education. The diversity of results and experiences which were represented in the establishment of these standards makes it virtually certain that every phase of modern religious educational work was considered, and provision made for it.

The practical value of these standards and of the score-card in connection with which they are used is immense. Simply as a checking list for church officials planning a building they are suggestive, since at least they will serve to bring up for consideration the question of making provision for various kinds of activities. Being written in terms of desirable maximums rather than of acceptable minimums, they constitute a valuable aid to building committees in making plans so complete that the discovery of various needs will not be postponed until after construction is finished and the building put to the test of use. A church building committee which

[1] "Standards for City Church Plants to be used with the Interchurch World Movement Score Card for Rating City Churches and Religious Education Plants," prepared by N. L. Engelhardt, E. S. Evenden, et al.

seriously studies these standards will most probably decide that some of the activities, for which no provision was originally intended, are so obviously desirable that they will either be included in the plans at once or the plans will be made sufficiently flexible to permit of their inclusion at a later date. Thus the standards tend to enlarge not only the building but the church program itself. Presenting, as they do, the best judgments of several hundred competent authorities, these standards are calculated to save time and prevent confusion in determining what is desirable in matters of construction and equipment, while at the same time they offer insurance against the repetition of errors in church construction due to the dependence of a building committee upon the advice of an architect who has possibly been responsible for one type of building and knows no other. Finally the score-card and standards are of the utmost value in determining the adequacy of existing church plants. For this purpose the score-card provides a score of 1,000 points for a church plant which meets all the standards for all of the items. These 1,000 points are distributed among the six major divisions and the 112 subdivisions according to the judgments of large groups of experts in the field of church construction and church and religious educational activities. The actual distribution of points is shown in the reproduction of the score-card, as shown in Chart III.

IV. Use of Score-Card

In using the score-card at least three trained judges of church and religious education plants go through the entire plant and then independently score the building. The middle one of these three judgments is then taken for all of the 112 principal sub-divisions, and these middle or conservative judgments are totalled to make the final score for the building. In interpreting the final scores certain groups should be kept in mind to assist in a more accurate realization of the adequacy of the plants being scored. A church plant which scores between 800 and 1,000 points on the score-card may be con-

	1	2	3
I. SITE			130
A. Location		55	
1. Accessibility	30		
2. Environment	25		
B. Nature and condition		30	
1. Drainage and soil	15		
2. Upkeep of site	15		
C. Size and form	45	45	
II. BUILDING OR BUILDINGS			150
A. Placement		20	
1. Orientation	10		
2. Position on site	10		
B. Gross structure		80	
1. Type and esthetic balance	20		
2. Material	10		
3. Height	5		
4. Roof	5		
5. Foundation	10		
6. Walls	10		
7. Entrances	5		
8. Condition	15		
C. Internal structure		50	
1. Stairways	10		
2. Foyer and corridors	10		
3. Basement	10		
4. Decorative attractiveness	20		
III. SERVICE SYSTEMS			160
A. Heating and ventilation		40	
1. Kind	10		
2. Installation	10		
3. Air supply	5		
4. Fans and motors	5		
5. Distribution	5		
6. Temperature control	5		
B. Fire protection system		40	
1. Apparatus	10		
2. Fireproofness	15		
3. Escapes	5		
4. Electrical wiring	5		
5. Fire doors	3		
6. Exit lights and signs	2		
C. Cleaning system		10	
1. Kind	2		
2. Installation	3		
3. Efficiency	5		

CHART III — SCORE-CARD FOR A CITY CHURCH AND RELIGIOUS EDUCATION PLANT

	1	2	3
D. Artificial lighting system		15	
1. Gas and electricity	2		
2. Outlets and fixtures	5		
3. Methods and illumination	8		
E. Water supply system		15	
1. Drinking	5		
2. Washing	5		
3. Hot and cold water	5		
F. Toilet system		25	
1. Distribution	5		
2. Fixtures	5		
3. Adequacy and arrangement	8		
4. Seclusion	2		
5. Sanitation	5		
G. Other service systems		10	
1. Clocks and signal systems	5		
2. Church bells and chimes	2		
3. Telephone connections	2		
4. Service lifts	1		
H. Service rooms		5	
1. Workshops	2		
2. Service office	2		
3. Fuel room	1		
IV. CHURCH ROOMS			170
A. Convenience of arrangement	20	20	
B. Auditorium		100	
1. Size and shape	15		
2. Seating	5		
3. Illumination	8		
4. Walls and ceiling	5		
5. Floor	5		
6. Balcony	8		
7. Pulpit and platform	5		
8. Baptismal equipment	5		
9. Communion equipment	2		
10. Organ and piano	15		
11. Choir gallery	10		
12. Choir rooms	5		
13. Acoustics	5		
14. Visualization equipment	5		
15. Cloak or check room	2		
C. Chapel or small assembly	15	15	
D. Parlor and church board room	5	5	
E. Church office	10	10	
F. Pastor's study	15	15	
G. Church vault	5	5	

CHART III—*Continued*

	1	2	3
V. RELIGIOUS SCHOOL ROOMS			200
A. Location and connection	15	15	
B. Assembly room		60	
1. Size and shape	10		
2. Seating	8		
3. Illumination	10		
4. Walls, ceiling and floor	10		
5. Stage	10		
6. Musical equipment	5		
7. Visualization equipment	5		
8. Auxiliaries	2		
C. Class rooms		90	
1. Adequacy of number	30		
2. Size and shape	15		
3. Seats and desks	10		
4. Illumination	10		
5. Walls and ceilings	5		
6. Floors	5		
7. Blackboards and bulletins	5		
8. Doors and closets	5		
9. Instructional equipment	5		
D. Cloak rooms and wardrobes	15	15	
E. Superintendent's office	10	10	
F. Supply rooms	10	10	
VI. COMMUNITY SERVICE ROOMS			190
A. Rooms for general use		60	
1. Recreation and dining	30		
2. Kitchen	15		
3. Library and reading room	15		
B. Rooms for social service		70	
1. Women and mothers' room	15		
2. Girls' club rooms	10		
3. Men's club room	15		
4. Boys' club rooms	10		
5. Nurses' and rest room	8		
6. Day nursery room	5		
7. Civic center	5		
8. Social workers' office	2		
C. Recreation and athletic rooms		60	
1. Gymnasium	20		
2. Locker rooms	10		
3. Showers	10		
4. Swimming pool	5		
5. Hand-ball court	5		
6. Game and amusement rooms	5		
7. Bowling alley	5		
Total possible score	1,000	1,000	1,000

CHART III—*Concluded*

sidered a very high-grade plant. A church plant cannot score above 800 without being exceptionally complete in its equipment and provisions for special activities. Such a church may fall a little short of the desired standard and hence incur a small loss in score on a number of the items provided, or it may be heavily penalized on one or two of its activities, in which case it must be practically up to standard in all the rest. It is, for example, quite possible to have a splendid church upon a poorly located, inadequate site, and so have its score reduced very materially—fifty or sixty points on that one item alone.

A church plant scoring between 600 and 800 points on the basis of 1,000 may be considered as in many ways a desirable plant and in almost all cases capable of being remodelled or of having additions made to it so that its efficiency can be materially raised. It is likely that churches falling in this group were built a number of years ago when standards of construction were lower than at present. These churches possibly had a splendid plant when first built; but by comparison with the standards of the modern community church, they may not only lose a few points on most of the items, but their score may also be materially reduced by failure to make provision for separate classrooms, special assemblies or any of the community service rooms. Often the auditorium and church rooms are quite adequate, and with the addition of a religious education building, the church plant could be made to serve its congregation acceptably without rebuilding.

A church building that scores between 400 and 600 falls so far short of meeting desirable standards in so many items that it becomes a question whether it will prove more economical to remodel the building or to replace it by a new plant. A church that scores less than 500 falls so far below the requisite standards in virtually all respects that an entirely new plant will usually prove a good investment for the congregation.

When a church and religious education plant scores less than 400 it is quite certain that money spent on remodelling or adding to it will represent an economic loss, and any build-

ing with so poor a score cannot but be a definite handicap to a community service program for its congregation. If these rough groupings are kept in mind in studying the scores of the churches of Indiana, it will help to give a clearer picture of the situation.

V. A Sampling of the Churches

The twenty-five churches selected by the committee on religious education for special study in Indiana were selected from those churches for which data, necessary for an index number, had already been collected. This selection was scientifically made and can be considered as accurately representative of the conditions throughout the state. In making the selection no attention whatsoever was paid to the type of church and religious education plant belonging to the church. It is to be expected, therefore, that chance would so operate in the selection of these twenty-five churches that there would be some very poor church buildings, some very good and that the majority of the number would range between these two extremes with the heaviest grouping around that point which most truly represents the general condition for the state. In any such distribution one may always expect only a few cases at either extreme with a distinct increase in the number of cases around the center or mid-point of the distribution.

Reference to Table I. will show the total scores allotted by three trained scorers on the twenty-five churches in this sampling. It will be seen that the best church of the twenty-five scored 769 points out of a possible 1,000, while the poorest church in the twenty-five scored but 186 points out of a possible 1,000. A study of the total scores allotted in Table IV. shows a distinct grouping of the churches around the 500 mark, there being eight churches between the range of 478 and 526. From this table one would be justified in saying that the typical church and religious education plant of Indiana scores about 500 on the basis of 1,000. This does not mean that these plants are only 50 per cent. efficient, but it

does mean that on the basis of scores allotted they obtain only one-half of their possible score, and therefore fall far short of reaching the accepted and desirable standards for a modern

TABLE IV—TWENTY-FIVE[1] CHURCH AND RELIGIOUS EDUCATION PLANTS OF INDIANA ARRANGED IN ORDER OF RANK FOR TOTAL SCORES ALLOTTED

SHOWING DISTRIBUTED SCORES ON THE MAIN ITEMS OF THE SCORE-CARD AS COMPARED WITH THE TOTAL POSSIBLE SCORE FOR EACH MAIN ITEM

Code Number of Churches Scored	*Rank on Basis of Total Score Allotted to Entire Plant*	*Maximum Possible Score and Allotted Scores*	Sub-Items MAXIMUM POSSIBLE SCORES AND ALLOTTED SCORES					
			I *Site*	II *Building*	III *Service Systems*	IV *Church Rooms*	V *Religious School Rooms*	VI *Community Service Rooms*
		1,000	130	150	160	170	200	190
25[2]	1	769	109	137	114	131	153	125
24	2	734	95	134	111	144	152	96
23	3	655	107	119	94	122	136	77
22	4	648	103	116	91	119	118	101
21	5	613	103	106	76	128	126	74
20	6	608	99	107	85	107	116	94
19	7	589	101	105	83	102	105	93
18	8	570	100	97	90	100	110	73
17	9	560	100	92	80	109	97	82
16	10	526	108	119	71	99	57	72
15	11	521	93	86	77	101	87	77
14	12	515	95	94	70	103	98	55
13	13	514	103	80	82	95	78	76
12	14	500	101	88	62	100	88	61
11	15	498	97	85	77	89	86	64
10	16	492	91	79	79	96	100	47
9	17	478	107	98	68	80	70	55
8	18	455	85	88	64	84	92	42
7	19	452	106	101	64	78	64	39
6	20	426	86	79	70	87	72	32
5	21	384	95	80	64	69	48	28
4	22	365	93	54	59	67	64	28
3	23	309	99	47	28	46	57	32
2	24	281	54	51	58	51	57	10
1	25	186	52	36	31	40	19	8
Maximum possible score.....		1,000	130	150	160	170	200	190

[1] Churches selected at random from among churches having available religious education records.

[2] Table should be read as follows: 769 points out of a possible 1,000 points have been allotted church No. 25; 109 points out of a possible 130 on Site, etc.

church and religious education plant. It is interesting to note that only six of the twenty-five churches score above 600 while five of the twenty-five score below 400.

The further examination of Table V. will show that the scores are made up from the six main sub-items and that these scores vary greatly. As might be expected, church No. 25, which ranks first among the group, also receives among the highest scores on all of the items, but it is not unusual to find a church building plant scoring around 500 and yet approaching the maximum score on site or building or church rooms. By comparing the scores allotted on the six major sub-items, it will be seen at once that the greatest discrepancy between the scores actually allotted and the possible score exists in Item III.—"Service Systems," Item V.—"Religious School Rooms," and particularly Item VI—"Community Service Rooms." This would indicate that less attention has been paid to these items in the past than is now being given to them in the most modern church and religious education plants.

VI. Analysis of Scores

Under the item of "Site" half of the churches in Indiana would receive a score of less than 100 on the basis of a possible 130. Under the item of "Building or Buildings," one-half of the churches of the state would receive a score of less than 92 on the basis of a possible 150. Under the item of "Service Systems" half of the churches according to this sampling would receive less than 76 points on the basis of 160—less than half the possible score. Under the item of "Church Rooms," the median, or middle, score for the churches of the state is in the neighborhood of 99 or 100 out of a possible 170. In the case of "Religious School Rooms," the inadequacy of the provision is shown by the fact that the median, or middle, score for the state would probably be in the neighborhood of 88 out of a possible 200. The greatest evidence of failure is, however, shown in the lack of "Community Service Rooms," where out of a possible 190, the median,

or middle, church for the state would receive 64. This means, of course, that on each of these items as many churches score less than the figure mentioned as score higher than the figure mentioned. Since Table IV. is representative of the church building conditions for the state, it is evident that very few churches have been built in Indiana within the last decade. The majority of churches were built at a time when very little attention was given to departmentalizing religious education work and almost no attention to any provisions for community service, other than the installation of a kitchen for the purpose of serving church and community dinners. The situation for Indiana is also shown in Table V., which gives the number of churches in the state receiving percentages of the total possible score. This in a measure shows the degree to which the standards for the several major items are met by Indiana's churches.

TABLE V—TWENTY-FIVE CHURCH AND RELIGIOUS EDUCATION PLANTS OF INDIANA DISTRIBUTED OVER PERCENTAGE RANGES OF EFFICIENCY AS MEASURED BY THE SCORE-CARD BASED ON SCORES ALLOTTED ON SIX OF THE MAJOR ITEMS

Items Considered in Percentage Commutations	*Percentage Ranges and Numbers of Churches Falling Within Each Percentage Group*			
	0-25%	26-50%	51-75%	76-100%
I. Site	0	2	9	14
II. Building or Buildings	1	3	16	5
III. Service Systems	2	15	8	0
IV. Church Rooms	1	7	14	3
V. Religious School Rooms	1	16	6	2
VI. Community Service Rooms	9	13	3	0
Total Scores	1	11	12	1

VII. Better Churches in Indiana

During the visit of the Church Building Committee to Indiana, an attempt was made to obtain scores from the best churches in the state. It was impossible to visit and score every church, although a conscientious attempt was made to visit those churches that were considered by a number of

TABLE VI — SIXTEEN SELECTED[1] CHURCH AND RELIGIOUS EDUCATION PLANTS IN INDIANA ARRANGED IN ORDER OF RANK FOR TOTAL SCORES ALLOTTED

SHOWING DISTRIBUTED SCORES ON THE MAIN ITEMS OF THE SCORE-CARD AS COMPARED WITH THE TOTAL SCORE FOR EACH MAIN ITEM

Name and Location of Churches Scored		Rank on Basis of Total Score Allotted to Entire Plant	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores					
				I	II	III	IV	V	VI
				Site	Building	Service Systems	Church Rooms	Religious School Rooms	Community Service Rooms
Name	*Location*		1,000	130	150	160	170	200	190
First Methodist Episcopal[2]	Mishawaka, Ind.	1	769	116	135	135	144	155	84
First Christian	Bloomington	2	748	116	135	111	133	146	107
First Methodist Episcopal	South Bend	3	746	110	133	115	148	146	94
St. Paul's Memorial Methodist Episcopal	South Bend	4	719	113	125	116	132	136	97
West Washington Methodist Episcopal	Indianapolis	5	692	96	129	103	123	134	107
Methodist Episcopal	Bloomington	6	690	110	128	103	130	141	78
First Presbyterian	Hammond	7	681	102	128	101	126	121	103
First Baptist	Peru	8	679	98	122	100	133	134	92
First Presbyterian	Indianapolis	9	666	100	127	113	123	130	73
First Presbyterian	Peru	10	655	104	127	99	128	125	72
Baptist Temple	Logansport	11	652	100	118	94	120	116	104
First Baptist	Hammond	12	648	93	128	103	129	84	111
First Presbyterian	Muncie	13	640	100	108	97	115	117	102
First Baptist	Indianapolis	14	634	100	103	98	135	128	70
Stetham Memorial, Elton	(Lafayette)	15	623	116	116	91	112	118	70
Memorial Presbyterian	Dayton	16	578	115	118	60	107	112	66
Maximum possible score			1,000	130	150	160	170	200	190

[1] Churches were selected on basis of reputed completeness of church and religious education plants.

[2] Table should be read: 769 points out of a possible 1,000 points have been allotted to the First Methodist Episcopal Church of Mishawaka, 116 points out of a possible 130 on site, etc.

church and religious education officials in the state as among Indiana's best church building plants. For this purpose the cities of Indianapolis, Frankfort, Crawfordsville, Bloomington, Anderson, Muncie, Peru, Marion, Logansport Plymouth, Gary, Hammond, South Bend, Mishawaka and Fort Wayne were visited and the most complete and most modern church plants in each of these cities were inspected and scored. The scores for sixteen of these selected church and religious education plants are presented in Table VI. These buildings distinctly represent the best in the state. From this it is evident that even when the best buildings are selected there are no church and religious education plants in the State of Indiana that closely approximate the maximum possible score, and that there are relatively few buildings falling in the group between 600 to 800 points on the basis of 1,000.

The only value that this table has, so far as helping to understand the church building situation for the state is concerned, lies in the fact that none of the churches visited in Indiana scored above 800 while only two scored above 750 and only six of the number visited scored above 700. From this table it is again evident that Indiana's church and religious education plants in a majority of cases fall very far short of modern standards. As in Table IV., we find again, even in these best buildings, convincing evidence that too little attention has been given to religious schoolrooms and to community service rooms. It is the neglect of these items and the poor types of service systems installed which reduce the scores for many of these churches to a point often much lower than the external appearance of the building would indicate. As might be expected, better provision has been made for church rooms, especially in respect to the church auditorium, church board room, and pastor's study, than for any of the other items.

VIII. Better Churches Outside of Indiana

For the sake of comparison with the better churches in Indiana, shown in Table VI., the total scores and the distributed scores on the major sub-items for twelve selected

TABLE VII—TWELVE SELECTED[1] CHURCH AND RELIGIOUS EDUCATION PLANTS SCORING ABOVE 750 IN SEVERAL CITIES, ARRANGED IN ORDER OF RANK FOR TOTAL SCORES ALLOTTED

SHOWING DISTRIBUTED SCORES ON THE MAIN ITEMS OF THE SCORE-CARD AS COMPARED WITH THE TOTAL POSSIBLE SCORE FOR EACH MAIN ITEM

Items	Name and Location of Churches Scored		Rank on Basis of Total Score Allotted to Entire Plant
	Name	Location	
1	Fourth Presbyterian[2]	Chicago, Ill.	1
2	Chapel of the Intercession	New York, N. Y.	2
3	Lake Avenue Memorial Baptist	Rochester, N. Y.	3
4	Pilgrim Congregational	Cleveland, Ohio	4
5	Brick Church Institute (Presby.)	Rochester, N. Y.	5
6	Lakewood Congregational	Cleveland, Ohio	6
7	Lakewood Methodist Episcopal	Cleveland, Ohio	7.5
8	Flatbush Congregational	Brooklyn, N. Y.	7.5
9	Third Presbyterian	Rochester, N. Y.	9
10	Leonia Methodist Episcopal	Leonia, N. J.	10
11	Lakewood Presbyterian	Cleveland, Ohio	11
12	Dewey Avenue Presbyterian	Rochester, N. Y.	12

Items	Maximum Possible Score and Allotted Scores	Sub-Items: Maximum possible score and allotted scores					
		I	II	III	IV	V	VI
		Site	Building	Service Systems	Church Rooms	Religious School Rooms	Community Service Rooms
	1,000	130	150	160	170	200	190
1	924	113	144	156	161	179	171
2	911	123	146	150	158	181	153
3	854	108	136	128	162	176	144
4	815	109	120	127	151	142	166
5	812	105	114	133	140	159	161
6	810	123	131	122	143	142	149
7	806	109	139	122	152	147	137
8	806	121	121	124	141	161	138
9	803	123	139	114	133	161	133
10	785	126	136	105	128	148	142
11	763	110	129	121	146	140	117
12	761	122	136	128	133	146	96
13	1,000	130	150	160	170	200	190

[1] Churches were selected on basis of community service programs supported and completeness of plant, upon recommendations of workers in religious education.

[2] Table should be read: 924 points out of a possible 1,000 points have been allotted to the Fourth Presbyterian Church of Chicago, Ill., 113 points out of a possible 130 on Site, etc.

TABLE VIII—TWENTY-FIVE[1] CHURCH AND RELIGIOUS EDUCATION PLANTS OF INDIANA ARRANGED IN ORDER OF RANK FOR TOTAL SCORES ALLOTTED ON EIGHT SELECTED ITEMS OF THE SCORE-CARD

SHOWING DISTRIBUTED SCORES ON THESE SELECTED ITEMS AS COMPARED WITH THE TOTAL POSSIBLE SCORE FOR EACH ITEM

Code Numbers of Churches Scored	*Rank on Basis of Total Score Allotted on These 8 Items*	*Maximum Possible Score on These 8 Items and Allotted Scores*	Sub-Items: Maximum Possible Score and Allotted Scores							
			I C *Size and Form of Site*	II C *Internal Structure of Building*	III A *Heating and Ventilation*	III B *Fire Protection System*	V C *Religious Class Rooms*	VI A *Rooms for General Use*	VI B *Rooms for Social Service*	VI C *Recreation and Athletic Rooms*
		455	45	50	40	40	90	60	70	60
25[2]	1	327	32	46	25	25	74	52	42	31
24	2	272	20	37	20	28	71	36	49	11
23	3	262	30	37	27	17	74	40	31	6
22	4	256	25	31	22	17	60	40	37	24
20	5	246	23	29	26	14	60	40	24	30
19	6	237	27	29	19	16	53	49	20	24
18	7	227	30	30	23	16	55	26	32	15
21	8	225	30	31	17	12	61	30	36	8

17	9	220	25	26	24	13	50	30	28	24
13	10	199	30	19	22	13	39	31	15	30
16	11.5	192	30	30	15	19	26	31	17	24
15	11.5	192	23	22	20	12	38	21	26	30
11	13	189	24	20	22	14	45	27	19	18
14	14	182	25	21	19	14	48	23	21	11
9	15	181	33	31	12	16	34	30	12	13
12	16	180	28	22	17	11	41	23	14	24
10	17	175	20	19	24	11	54	30	14	3
8	18	164	25	23	17	12	45	22	17	3
7	19	161	35	25	14	17	31	18	8	13
6	20	139	23	20	15	15	34	14	13	5
3	21	119	30	9	10	6	32	13	6	13
4	22	116	30	10	11	9	28	14	7	7
5	23	110	20	16	11	12	23	12	4	12
2	24	87	20	12	14	6	25	0	10	0
1	25	56	17	5	11	6	9	3	0	5
Total possible score			45	50	40	40	90	60	70	60

[1] Churches selected at random as explained on page 101.

[2] Table should be read as follows: 327 points out of a possible 455 were allotted to Church No. 25 for the eight items, 32 out of a possible 45 on Size and Form of the Site, etc.

church and religious education plants in cities outside of Indiana are given in Table VII. The scores of these churches will indicate that some are engaged in extensive programs of community service and that they are making every effort to provide an adequate plant for carrying on these programs. A study of these total scores and the scores given on the six subdivisions will show that these churches in many respects approximate the maximum possible scores, which would indicate that they have met in most respects the standards set up for these various items. Some of the scores are lowered because church plants are older and have been remodelled, so that a little is deducted from the score for many items, whereas others of the newer buildings have failed to provide for certain types of rooms or certain forms of activities, and so lose a larger number of points on a few items.

The churches given in Table VII. should in no sense be considered as an exhaustive list. They represent the better churches in Rochester and Cleveland, two cities where the Building Committee worked, one church in Chicago, a few selected churches in the metropolitan area of New York. An extensive study of church plants around New York or Chicago or any other of our larger cities would undoubtedly give many churches scoring in the group between 800 and 1,000 points. The beauty of structure and completeness of the plant of the Fourth Presbyterian Church of Chicago and the Chapel of the Intercession of Trinity Church, New York, placed these two plants easily in the group scoring over 900. The principal value of Table VII. in this study is to show that the standards by which the churches of Indiana are scored are actually being accepted and in many cases met in more modern church construction.

IX. Provision for Selected Items

Each one of the major items on the score-card as shown in Tables IV.-VI. is still further divided into other principal sub-items varying in number from three to eight. These principal subdivisions are again divided so that an evaluation

ILLUSTRATION VII: EXTERIOR OF THE THIRD PRESBYTERIAN CHURCH, ROCHESTER, NEW YORK.

Showing how the religious school and community service building can be added to an existing church in a way to give the entire structure an appearance of unity.

ILLUSTRATION VIII: THE LAKEWOOD CONGREGATIONAL CHURCH, LAKEWOOD, OHIO.

This is a good example of the Colonial type of architecture applied to a church and religious education plant. The Colonial type lends itself readily to a maximum use of space.

ILLUSTRATION IX: EXTERIOR OF THE MANSE OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

ILLUSTRATION X: THE CONVENIENT CORRIDOR AND FOYER ARRANGEMENT OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

The doors are so arranged that the foyer may virtually be thrown into the auditorium shown in the background.

ILLUSTRATION XI: CLOISTER OF THE CHAPEL OF THE INTERCESSION, TRINITY CHURCH, NEW YORK CITY, NEW YORK.

is made on 112 separate items in obtaining the total score for any building. A detailed building study for the entire state would involve the tabulation and comparison of the twenty-five selected churches on all of these 112 items. Time and space prohibiting such a detailed study, the situation can be shown best by tabulating the scores allotted on those items most commonly neglected in the planning and building of a church and religious education plant. Table VIII. gives the tabulation of these twenty-five churches on the basis of eight selected items. If a church obtained its maximum score on these eight items, it would receive 455 points out of the possible 1,000. This shows that the points under consideration amount to almost half of the total score and are therefore correspondingly significant in the church building situation for the state. The twenty-five churches arranged in order of the total score received on these eight items range from church No. 25, which received 327 points out of a possible 455, to church No. 1, which received 56 points out of the same possible number. The median score for this group is 189, or 42 per cent., of the total possible score. This means that there are as many churches in Indiana that receive less than 189 points out of a possible 455 as there are churches that receive more than that number of points. It will be noticed that on the basis of these selected points the order of the churches is not quite the same as in Table IV.

Table IX. gives the scores shown in Table VIII. in the form of the percentage which each score is of the maximum possible score for that item. From Table IX. it is obvious that nineteen of the twenty-five churches receive less than 50 per cent. of the total possible score on these eight items.

X. Size and Form of Site

In the matter of the selection and utilization of the church site more attention is usually given to its location and its nature and condition than to its size and form. For this reason the item of "Size and Form" was among the eight items selected. The column headed I.C. in Table VIII. shows that

TABLE IX — TWENTY FIVE[1] CHURCH AND RELIGIOUS EDUCATION PLANTS OF INDIANA ARRANGED IN ORDER OF PER CENT. OF TOTAL SCORE ALLOTTED ON EIGHT SELECTED ITEMS OF THE SCORE-CARD

SHOWING PERCENTAGES ALLOTTED ON EACH OF THE SEVERAL SELECTED ITEMS

Code Numbers of Churches Scored	*Rank on Basis of Percentage of Total Possible Score Obtained*	*Percentage of Total Possible Score Obtained on the 8 Items*	Sub-Items: Percentages allotted on each of the selected items — I C *Size and Form of Site*	II C *Internal Structure of Building*	III A *Heating and Ventilation*	III B *Fire Protection System*	V C *Religious Class Rooms*	VI A *Rooms for General Use*	VI B *Rooms for Social Service*	VI C *Recreation and Athletic Rooms*
		100	100	100	100	100	100	100	100	100
25[2]	1	71.9	71	92	63	63	82	87	60	52
24	2	59.8	44	74	50	70	79	60	70	18
23	3	57.6	67	74	68	43	82	67	44	10
22	4	56.3	56	62	55	43	67	67	53	40
20	5	54.1	51	58	65	35	67	67	34	50
19	6	52.1	60	58	48	40	59	82	29	40

18	7	49.9	67	60	58	40	61	43	46	25
21	8	49.5	67	62	43	30	68	50	51	13
17	9	48.4	56	52	60	33	56	50	40	40
13	10	43.7	67	38	55	33	44	52	21	50
16	11.5	42.2	67	60	38	48	29	52	24	40
15	11.5	42.2	51	44	50	30	42	35	37	50
11	13	41.5	53	40	55	35	50	45	27	30
14	14	40.0	56	42	48	35	53	38	30	18
9	15	39.8	73	62	30	40	38	50	17	22
12	16	39.6	62	44	43	28	46	38	20	40
10	17	38.5	44	38	60	28	60	50	20	5
8	18	36.0	56	46	43	30	50	37	24	5
7	19	35.4	78	50	35	43	34	30	11	22
6	20	30.6	51	40	38	38	38	23	19	8
3	21	26.2	67	18	25	15	36	22	9	22
4	22	25.5	67	20	28	23	31	23	10	12
5	23	24.2	44	32	28	30	26	20	6	20
2	24	19.1	44	24	35	15	28	0	14	0
1	25	12.3	38	10	28	15	10	5	0	8

[1] Churches selected at random as explained on page 101.

[2] Tables should be read as follows: Church No. 25 secured 71.9% of the total possible score on the eight selected items, 71% of the possible score on Size and Form of Site, etc.

only three churches of the twenty-five receive more than thirty points out of a possible forty-five. Assuming that this ratio holds for the remainder of the state only 12 per cent. of the churches of the state would score more than thirty points out of forty-five. The corresponding column in Table IX. shows that 20 per cent. of the churches receive less than half of the maximum possible score. Very few of these churches have much more than enough space for the church building itself and in a great majority of cases there is little or no lawn space.

XI. Internal Structure

In the scores allotted to major subdivision II., "Building or Buildings," more attention has been given to the placement of the building and its gross structure, including the architectural design, the general æsthetic plans of the building, and other such items than has been given to the structure and arrangement of the interior of the building. The item of "Internal Structure," involving the placement, construction and arrangement of stairways, foyer and corridors, the basement, and the general decorative attractiveness of the interior, is the second of the eight selected items. The scores allotted to the twenty-five churches on this item are shown in the column headed II. C in Tables VIII. and IX. Only one of the churches receives a score of more than 40 points out of a possible 50, only seven receive scores between 30 and 40 on this same basis, while fourteen of the twenty-five receive less than half of the maximum possible score for the important items included under the heading of "Internal Structure." Many stairways are so poorly constructed that they are constant fire-traps, they are too narrow, are winding or are too wide with no central hand-rail. Little attention has been given in a majority of church buildings to the arrangement and safeguarding of this important element of construction. The controlling motive seems to have been to tuck them into dark corners where they would occupy as little space as possible. Very few buildings seem planned so that their foyers and auditoriums permit of convenient and easy use of all parts

of the building without disturbance to those using the main auditorium. So far as the church basements are concerned, the majority of them give the impression of having been constructed with no thought of any use except for the accommodation of the heating plant. The enlargement of church programs has necessitated the use of these rooms, many times so far below ground as to be damp and unhealthy, poorly lighted and otherwise unattractive.

XII. Service Systems

Among the eight principal subdivisions of "Service Systems," heating and ventilation and fire protection are each given 40 points of the 160 allotted to this major item. Other items, such as cleaning systems, artificial lighting, water supply, toilet provisions, other service systems and service rooms are all as neglected in the church plants of the state as are heating and ventilation or fire protection. Since these two items are, however, the most important, the very inadequate provisions for the service systems of church plants can be shown by the scores allotted to these items as well as in a more detailed tabulation of the other subdivisions of service systems. The column headed III. A. in Table VIII. gives the scores allotted on "Heating and Ventilation." Sixteen of the twenty-five churches receive a score of 20 or less each out of the possible 40 points allotted to this item. This would indicate not only that many of these buildings are inadequately heated, but that the kind of heating system used is old and inefficient. A majority of the buildings are provided with hot-air furnaces, so installed that in most cases they are constant fire hazards. Less than one-fourth of the churches are provided with modern steam heating plants or with forced ventilation. Most of the twenty-five churches have no means of automatic temperature control, many of them not even having an ordinary thermometer in evidence. A modern heating system not only adds to the comfort and healthfulness of those using the church plant, but is considerably cheaper in its operation and much safer from the standpoint of fire pre-

vention. This column in Table IX. shows that no church of the twenty-five receives a score of two-thirds of its possible maximum on this item, whereas only nine of the twenty-five receive more than 50 per cent. of their total possible score.

XIII. Fire Protection

The scores allotted the churches in Indiana on the item of "Fire Protection" would show that there is almost no provision either in the matter of providing fire escapes or fire protection apparatus. The columns headed III. B. in Tables VIII. and IX. show this situation. On this item only two churches of the twenty-five, or what would correspond to 8 per cent. of the churches in the state, have more than half of the possible maximum score, and these two fall so far short of meeting desired standards that they receive scores of twenty-five and twenty-eight respectively.

Virtually none of the churches of the state meets the standards of fireproof construction. Even though the external walls may be of brick or stone, the interior is often of wood construction easily destroyed by fire. No thought has been given to making stairways from balconies or second, or third-floor rooms fireproof or enclosed in such a way that they would be safe as fire wells. Even the easily procured and inexpensive precaution of fire extinguishers is usually lacking. When provided, they are often not to be found at the points of greatest fire danger; for example, the entrance to a furnace room or the stairway to a basement. Since it can be said that virtually half of the churches of Indiana would score less than one-third of the possible maximum score on this item, it is readily seen how little attention has been given to this in past construction. Unfortunately, a number of the more recently constructed plants have repeated many of the mistakes of the past. A number of the buildings included in this study (inflammable, frame structures with exposed furnaces in close proximity to the unprotected, rough lumber under the floor of the auditorium) submit the congregations and the Sunday school classes to weekly fire dangers which civil authorities

would not and should not permit in public school buildings, theatres, and other places where citizens congregate.

XIV. Church Rooms

The distribution of scores allotted on "Church Rooms" for these twenty-five churches is shown in the column for this topic in Table IV. If the scores allotted for this item be compared with the maximum possible score, it is readily seen that more adequate provision has been made for the church rooms than for almost any other of the major items. This is as was to be expected, since most churches, regardless of the kind or extent of the religious program which they carry on, must provide for a large church auditorium. Such provision varies not only because of differences in size and adequacy of the main church auditorium, but also because many churches fail to make provision for a small assembly room, for a church parlor or church board room, for the church office, the pastor's study or a church vault. Even in the matter of the auditorium itself, which is allotted 100 points of the 170 given to church rooms, the scores vary from 25 to 89. Seven of the twenty-five churches receive less than 50 per cent. of the maximum score. This is true even on an item so universally provided for as a church auditorium. In some of the other items of this group the provision ranges from very inadequately equipped church offices to a complete lack of church vaults in any of the twenty-five churches.

XV. Religious School Rooms

Nothing has been more evident in church work during the last few years than the increased prominence of religious education. The typical Sunday school of a generation ago has undergone a material transformation in many of our present-day churches. It now represents a form of service calling for trained teachers, departmentalized organization, separate curricula for the several departments, special departmental assembly rooms and individual classrooms for the various

TABLE X—DETAILED SCORES FOR TWENTY-FIVE CHURCH AND RELIGIOUS EDUCATION PLANTS OF INDIANA ARRANGED IN ORDER OF RANK FOR TOTAL SCORES ALLOTTED

SHOWING DISTRIBUTED SCORES ON THE MAIN ITEMS AND THE PRINCIPAL SUBDIVISIONS OF THE SCORE-CARD

Church Numbers		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ITEM I....		52	54	99	93	95	86	106	85	107	91	97	101	103	95	93	108	100	100	101	99	103	103	107	95	109
	A	20	20	43	40	51	45	46	40	47	48	48	48	48	45	48	52	50	45	48	51	45	51	52	45	50
	B	15	14	26	23	24	18	25	20	27	23	25	25	25	25	22	26	25	25	26	25	28	27	25	30	27
	C	17	20	30	30	20	23	35	25	33	20	24	28	30	25	23	30	25	30	27	23	30	25	30	20	32
ITEM II...		36	51	47	54	80	79	101	88	98	79	85	88	80	94	86	119	92	97	105	107	106	116	119	134	137
	A	15	16	17	17	16	16	16	17	17	18	16	16	16	18	18	19	17	17	16	17	19	18	17	20	18
	B	16	23	21	27	48	43	60	48	50	42	49	50	45	55	46	70	49	50	60	61	56	67	65	77	73
	C	5	12	9	10	16	20	25	23	31	19	20	22	19	21	22	30	26	30	29	29	31	31	37	37	46
ITEM III..		31	58	28	59	64	70	64	64	68	79	77	62	82	70	77	71	80	90	83	85	76	91	94	111	114
	A	11	14	10	11	11	15	14	17	12	24	22	17	22	19	20	15	24	23	19	26	17	22	27	20	25
	B	6	6	6	9	12	15	17	12	16	11	14	11	13	14	12	19	13	16	16	14	12	17	17	28	25
	C	4	4	3	4	6	7	6	5	6	6	6	5	6	6	5	7	6	7	7	5	7	8	6	7	8
	D	4	10	5	7	8	9	8	9	9	9	7	9	9	8	9	9	8	9	11	8	10	10	11	14	13
	E	0	7	0	7	6	6	5	6	6	7	7	6	8	6	18	6	7	11	8	10	7	8	8	12	11
	F	3	14	0	18	16	14	10	10	15	16	15	10	18	12	16	14	15	18	16	16	16	19	19	23	22
	G	2	2	3	2	3	2	3	3	3	5	5	3	4	4	6	0	6	4	5	5	5	5	5	6	7
	H	1	1	1	1	2	2	1	2	1	1	1	1	2	1	1	1	1	2	1	1	2	2	1	1	3

| | | |

classes. The standard has changed from the group of eight to ten children seated about an untrained, though well-intentioned teacher, to one requiring that a much larger class receive the benefit of religious instruction from a teacher scientifically trained. The major item of "Religious School Rooms" is divided into the six subdivisions of location and connection, assembly rooms, classrooms, cloakrooms and wardrobes, superintendent's office and supply-rooms. In showing the situation in Indiana in regard to provision for religious school rooms, the scores allotted on "Location and Connection" of these rooms, given in Table VII., show a distinct lack of definite plan. Twenty-one of the twenty-five churches receive 10 points or fewer, of the 15 possible for this item. This shows, as was obvious to the Building Committee in its visits, that many of the classrooms were provided under pressure. They are placed on stairway landings, in basement corners, and in some cases in balconies of the gymnasium. It is frequently necessary to pass through several classrooms to get from one to another part of the church school.

XVI. Religious School Assembly Rooms

Reference to Item V. B. in Table X. will show that eighteen of the twenty-five churches receive scores of 30 or less out of the possible 60 points allotted this item. Many of the scores were based on the provision of one religious school assembly room, oftentimes arranged on some modification of the Akron plan. The scores allotted show only in part how inadequate such an assembly room is for a departmentalized school.

XVII. Religious School Classrooms

By far the most important element under the heading of "Religious School Rooms" is that of classrooms. This item is given 90 of the possible 200 points for "Religious Education Rooms." Classrooms take into account adequacy of the number of rooms, size and shape, the seats and desks pro-

vided, the illumination, walls, seating, floor, blackboard, bulletins, doors and closets, and instructional equipment. The columns headed V. C. in Tables VIII. and IX. give the scores allotted for this item in the twenty-five churches studied. Twenty-one of the twenty-five churches receive a score of 60 or less, while over half of the churches receive less than half of the maximum score. The subdivision under classrooms which most truly represents the provision or lack of provision for religious education classrooms is the score allotted on adequacy of number, since this receives 30 of the 90 points of the twenty-five churches. None received more than 15 points on this. Even this score throws too favorable a light on the situation, since so many of the classrooms are arranged on the Akron plan and receive a higher score for adequacy of number than they are really entitled to. In many cases these classrooms are separated from one another by curtains or sliding doors which often, on account of the difficulty of manipulating them, are not closed. Only two of the twenty-five churches in this group made a conscientious attempt to provide separate classrooms permitting a class to be conducted without constant interference from the work of other classes.

XVIII. Community Service Rooms

No phase of present-day church building is more neglected in existing plants than the provision for "Community Service Rooms." A glance at the last column of Table IV., dealing with the scores given on this item, shows that twenty-two of the twenty-five churches receive less than half their total possible score; while the median score for the group is only 64 points out of a possible 190. Of course, this can be explained by the fact that the churches of a decade or more ago did not undertake extensive programs of community service. At that time they were content to provide the means for Sunday services and a mid-week prayer meeting. In most cases, meagre provision was made for kitchens and dining-rooms; but to undertake any consistent program of religious education or

of social or community service, involving the use of the church building for the meetings of clubs or church organizations, was not thought of. Most of these activities, where they existed at all, were housed at the homes of individual members. With the change that has occurred in modern social conditions, and with the new type of family life which has grown out of our city conditions, the church of today finds it necessary to have more ways of reaching and serving its members than were necessary to the church of a generation or two ago. Very few churches have carried this program far enough to assume any responsibility for providing means of recreation. There is, however, a growing tendency for them to provide gymnasiums, swimming pools, handball courts, bowling alleys, libraries and reading-rooms where informal social clubs may conveniently hold their meetings. The scores referred to in Table I. show that little attempt has been made by existing churches to remodel their plants to care for this phase of church service. Their failure to do so may be for either of two reasons: first, the unwillingness of the church members to support such a program of service; second, the almost insurmountable difficulties in the way of remodelling some of the church plants suitably even though the church members would gladly support the program. The total score of 190 points out of the 1,000 shows the importance attached to this type of service by the hundreds of experts whose opinions were used in evaluating the points of the score-card. This total score is divided between the three principal subdivisions of rooms for general use, rooms for social service, and recreation and athletic rooms. For the sake of better analysis of the needs in this field, the scores given to each of these three subheadings have been tabulated in the last three columns of Tables VIII. and IX.

XIX. Community Service Rooms for General Use

In this division are included large rooms for recreation and dining purposes, kitchen equipment and the maintenance

of libraries and reading-rooms. Of the three subdivisions, this is by far the most adequately provided for, as can be seen by the percentage scores in this column of Table IX. Even on this item, however, seventeen of the twenty-five receive 30 or fewer points out of a possible 60; while six of the twenty-five, representing 24 per cent. of the churches in the state, may be said to have failed to provide such facilities for these three types of rooms as would warrant their receiving one-fourth of the possible score; and only two of the twenty-five scored higher than two-thirds of the maximum. The equipment, particularly the kitchen equipment, is oftentimes so meagre, so poorly kept, so rust-covered, as to be almost repellant to the members of the congregation called upon to use it. It tends to make voluntary service at social functions where the equipment is used a drudgery, and in a sense a punishment, rather than a pleasure. The contrast between the typical Indiana church kitchen and dining-room equipment and some of the equipment in the better churches of the state, as shown in Table II., clearly indicates how most of the churches are handicapped when an attempt is made to use their equipment for community purposes. Many opportunities for entertainment and for the holding of social gatherings are consequently lost or indefinitely postponed, which should be used to increase the social and religious solidarity of the congregation.

XX. Community Rooms for Social Service

Under this head are included such rooms as women's and mothers' rooms, girls' clubrooms, men's clubrooms, boys' clubrooms, a day nursery and a social worker's office. It will be seen by a comparison of the scores allotted to these items in the column headed VI. B. with the scores for the rooms for general use in the preceding column that but few facilities of this kind have been provided. Twenty-one of the twenty-five churches receive less than half of the possible score, while the highest score allotted to any church is only 49 out of the possible 70. Fifteen churches receive 20 or

fewer points on this item; while five of the churches, or what would correspond to 20 per cent. of those in the state, receive less than 10 of the possible 70. When scores of 20 or less are divided between these eight items, it is evident that many of the facilities included under this heading are inadequately provided or entirely lacking. Each of a number of the churches has a room which is used for meetings of the women's organizations. Often it is the room in which the adult women's Sunday school class meets; and which must serve also as a clubroom, sewing-room, Red Cross room and for all other such purposes. The women's and mothers' room, poor as it is, is generally much more adequate than any corresponding room provided for the men. Two or three of the churches scored have given a room each to be used by some church chapter or local chapter of the American Legion; and in one case an attempt was made to have this room serve also as a meeting place for smaller groups, or as a reading-room for the members of the Legion. Though the space for it had to be secured by putting screens across one end of a large assembly room, it was fitted with comfortable chairs, some books, current magazines, a piano and victrola.

An increasing number of churches are realizing the opportunity for service to the younger boys through coöperation with the Boy Scouts. They are furnishing Boy Scout leaders from their congregations, and where possible, are giving the Boy Scouts the use of one of the church rooms. Too frequently this room must be used for several other purposes so that the Scouts cannot decorate it with their pennants, banners and other trophies. Consequently the boys do not feel as much at home in the room, nor as much interested in its decoration and care, as they would if they could store their equipment in it and hold meetings there at any time. The provision for nurseries and restrooms is practically missing from all of the churches. The same statement is true concerning day nurseries for little children whose parents are attending church services. In a few of the churches the kindergarten classroom is equipped so that it can be used as a nursery during church services. Under these conditions the equipment is too frequently

for children of kindergarten age rather than for the babies and smaller children. The almost total lack of any building provision for the social worker's office, would indicate that few of the church congregations in Indiana are using this means of assisting and supplementing the social work of the church. Many church activities supposedly devolve on the minister and his wife; but opportunities for service are multiplied in the modern community church and if many of these are to be taken advantage of it becomes essential that assistant pastors or trained social workers be added to the staff. When this is done, the social worker's chance to serve the community is seriously interfered with if the office is in some out-of-the-way part of the building instead of easily accessible.

Many of the rooms for social service in this group may be added at relatively little expense if they are planned for at the time the building is erected.

XXI. Rooms for Recreation and Athletics

Poor as was the provision in Indiana churches for the community service rooms included in the other two groups the scores allotted for recreation and athletic rooms, in the columns headed VI. C. in Tables VIII. and IX., will show that still less attention has been paid to this type of service. In some cases, where churches coöperate with a local Y.M.C.A. or Y.W.C.A., it would be an expensive and unnecessary duplication of equipment to provide these rooms in the church. Even where a Y.M.C.A. makes provision for recreation and athletics in the immediate vicinity of a church, the church seldom uses the equipment as a church unit. It is apt to encourage its members to utilize the equipment; but use of the gymnasium, the swimming pool or bowling alleys by a church organization, or by classes of the church congregation, is unusual. So much influence for good can be exerted over young people by helping them to take their recreation under the most favorable conditions, that it would often be a good investment for a large church to duplicate some of this equipment. Unquestionably so, if the church were large enough to make it certain that its

separate facilities would be used and kept in perfect condition, and if the withdrawal of its unit's support and patronage would not jeopardize the Y.M.C.A.'s success. Of the twenty-five churches scored in Indiana, only one received more than 50 per cent. of its possible score, and that one received only 52 per cent. Eleven of the twenty-five received less than 20 per cent. of the possible score. These scores represent the situation for the state in a light more favorable than actual conditions warrant, since, in a number of cases, churches within using distance of a Y.M.C.A. were given some credit for these items when they reported that they used the "Y" facilities. Of the sixteen Indiana churches selected from among those having the better church plants, eleven received less than 30 points of the possible 60 on this item. This shows that even in the best churches of the state failure to provide for rooms for recreation and athletics is almost as noticeable as in the twenty-five selected churches which represent the state at large.

XXII. Summary of the Church Building Situation

The total scores, the scores allotted on the six major items and on the principal subdivisions of each of these items, are given in Table X. On the score-card shown in Chart III., each item may be identified and the score for it found for the twenty-five selected churches used throughout this chapter to represent the general situation for the state. Suppose a reader wishes to know how generally the churches of the state provide offices for the superintendents of religious education. Let him find, in the score-card, Division E. of Item V., and then refer to Item V., Division E. in Table X. He will see that six churches, or 24 per cent., make no provision whatever for such an office; and that 22, or 88 per cent., of the churches receive less than half the maximum score for that point. This indicates that provision for such an office was not made in the plans of the churches; and that in virtually all cases where the services of a superintendent of education have been found nec-

ILLUSTRATION XII: THE OLD AUDITORIUM OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

Showing the pulpit and baptistry in one corner and the balcony at the back and along one side. A large part of the audience in this room were compelled to sit facing an annoying glare from the windows on the left.

ILLUSTRATION XIII: THE SAME AUDITORIUM AFTER IT WAS REMODELLED.

The seating capacity was increased. The baptistry remains in the corner and when not used is closed with draperies in harmony with those over the organ. The stained glass in the windows is so well selected that sufficient light is admitted even on dark days and yet annoying glares are removed.

ILLUSTRATION XIV: THE BEAUTIFUL AUDITORIUM OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL. IN EVERY DETAIL A PLACE OF WORSHIP.

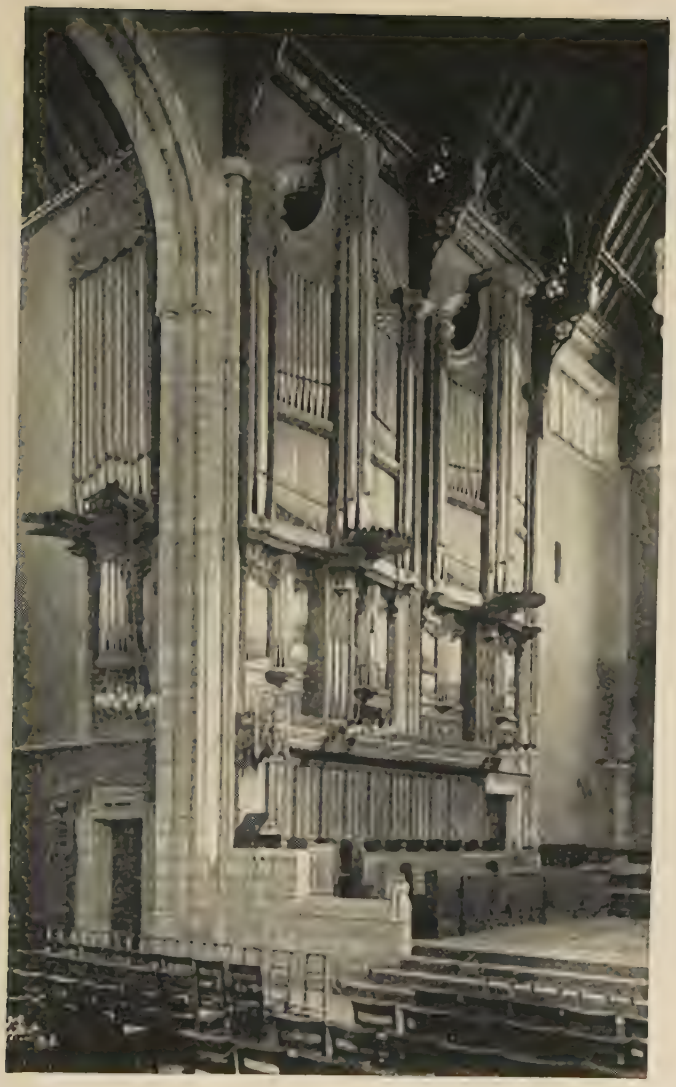

ILLUSTRATION XV: THE PIPE ORGAN OF THE CHAPEL OF THE INTERCESSION, TRINITY CHURCH, NEW YORK CITY.

ILLUSTRATION XVI: ST. MARY'S CHAPEL, CHAPEL OF THE INTERCESSION, TRINITY CHURCH, NEW YORK CITY.

essary, he has been forced to do his work under the handicap of cramped quarters and insufficient equipment. His office too often consists of desk space in an unused corner of some room. Table X. can be used, in the way indicated, for a more detailed study of items tabulated in Tables VIII. and IX.

XXIII. Indiana Behind in Building Program

Tables IV. and X. give evidence that the church buildings of Indiana fall far short of the standards accepted by church and religious education authorities the country over. Even Table VI., dealing with sixteen of the better churches, does not lessen the force of this evidence, as these churches were selected from the best in seventeen cities of the state. Those cities hold 51 per cent. of the state's population. Most of the churches are old, very few having been built in the last ten years; and the scores allotted show that little attempt was made to provide in them, or even in those of much more recent construction, the physical equipment for enlarged programs of community service which many churches are now finding desirable. It cannot be urged that these standards call for too heavy an outlay for a church with only moderate means available for building; for many of the churches, because they made more adequate provision for more activities, received higher scores than others costing three and four times as much. A large part of the money put into a church plant may go into pretentious exteriors, a towering and dangerous steeple, or an elaborate and ornate auditorium; and too little into the arrangement of rooms, the proper placing of stairways and corridors, and into facilities for forms of service other than Sunday worship. A number of churches of non-fire-resistive material received low scores on the item of fire prevention and very high scores for the ample provision they made for separate rooms for religious education, more clubrooms, better social-room and dining-room, Boy Scout rooms, gymnasium, handball courts or bowling alleys. Where a church board knows beforehand the types of service it wishes to render to the community, provision for adequate facilities may be made

without the sacrifice of other desired features of a proposed new building. This is more economical, as well as easier, than to build the traditional building and then remodel it or construct additions. A study of the total scores allotted to the churches in Table IV. shows that at least half those in the state fall so far below the approved church and religious education plant standards that it is questionable whether the investment of additional money on the plants would be wise. In many cases where the existing plant receives relatively good scores on gross building structure, service systems, and church rooms, it would be possible to add a religious education building to care for some of the classes in religious education besides making provision for community service rooms. It is safe to say that three out of five churches in Indiana must be rebuilt or extensively remodeled within the next ten or fifteen years if the extension, and to some extent the success, of the work of the churches of the state is not to be handicapped.

Chapter IV

SUGGESTIONS FOR FUTURE CHURCH BUILDING IN INDIANA

Indiana's need for an extensive program of church building having been shown, this chapter will present some desirable features of modern church buildings with a view to assisting church boards in planning and erecting the most serviceable buildings.

I. Traditional Errors

Careful inspection of over fifty churches in Indiana made it evident that there had been little attempt to profit by the experience either of other churches of the same denomination in other cities or of churches of other denominations in the same city. The same circular auditorium, with its movable partitions around the main floor and the balcony, was found everywhere; and everywhere there was complaint about the resulting arrangements. The state could not have been so full of auditoriums of this kind if church boards had heeded the complaints. It is hoped that before churches are erected in the future, programs of religious education and community service will be formulated; and that buildings will then be planned, in the light of the standards developed, [1] providing for as many forms of service as the money available will permit. Thought should also be given to having the building so planned that additions may be made, easily and economically, when needed. The congregation will thus have a complete and consistent unit, rather than an architectural patchwork, when the building is finished.

[1] "Standards for City Church Plants," by N. L. Englehardt, E. S. Evenden, et al.

II. The Church Site

What is really essential in a church site? Unfortunately, too little attention has been paid to this question. The scores allotted indicate that too frequently, in the selection of a church site, the chief concern must have been merely to find sufficient ground on which to place a building. As to the question of the location of that plot of ground, it was apparently considered more important that it be located centrally with respect to the city than with respect to the homes of the members of the congregation.

Under present city conditions, the element of environment is much more important than either that of accessibility or of central location, provided a few street car lines are near the building, but not so near as to cause noise, and that streets are paved for automobile traffic. It is most important that a church site be in an attractive neighborhood, remote from fire hazards and free from distracting noises. Also, the site should be large enough to provide for the proper placing of the building or buildings and for possible additions, as well as for lawn and playgrounds, handball courts, or facilities for other activities. When the church is near the center of the city, crowded between other buildings, it is apt to serve solely as a meeting place for the congregation. Illustration I. shows part of the site of the Leonia Methodist Episcopal Church at Leonia, New Jersey.

In large cities, where sites must necessarily be small, the use of an inner court safeguards the light for the buildings and adds an attractive feature. Such a court is used by the Fourth Presbyterian Church of Chicago and is shown in Illustration II. The Cloister Garth shown in Illustration III. serves the same purpose for the Chapel of the Intercession, Trinity Church, New York City.

The value of properly placed trees and well-graded lawns and of the attractive placement of shrubs and flower beds, can be readily seen from this illustration. It is also interesting to know that the church site for this building comprises several

acres and has a small stream running through a grove of trees at one corner. It is planned to have a cement wading-pool built in the bed of this stream and to supply play apparatus for the smaller children. The site will also accommodate two tennis courts and an open-air amphitheatre, both of which are contemplated for the near future. When this entire plant is completed, it will be not only a source of satisfaction and service to the congregation using it but a distinct asset to the community as well. Many churches in Indiana have provided for the proper landscaping of their sites. Even with the most attractive church building on an ample site, it is possible to use shrubbery and expanses of lawn to break sharp corners, and to produce artistic and pleasing effects. Illustration IV. shows a good example of this use of shrubbery, a use which is, of course, impossible where the site is but little larger than the church building itself. It is more essential that the members of the congregation experience a sense of pleasure upon coming in sight of their church home, and that they go with added pleasure into an attractive, well lighted, cheerful, restful building, than for the church to be within a few steps of a car line in the crowded, central, business part of the city.

III. Building or Buildings

In discussing the standards for the building or buildings in the church and religious education plant, a great many items must be left to local initiative. This is true particularly in regard to the architectural type of the building to be erected. Though any architectural type will lend itself to the standards proposed for a modern church and religious education plant, the choice as to the style of the architecture should be determined by the desires of a congregation and the architecture of other large public buildings in the city, particularly those in the immediate vicinity of the new church. The type chosen and the structure itself should clearly indicate that the building is a church. The external structure should possess dignity and charm; and, in addition, should be architecturally consistent, that is, it should conform throughout to the lines, forms and

movements established by the architectural type after which it is built. This standard must govern also when religious education buildings are added to the main church building. A splendid example of this architectural consistency is found in the Chapel of the Intercession, Trinity Parish, New York City, shown in Illustration V.; in the Fourth Presbyterian Church of Chicago, shown in Illustration VI.; in the Third Presbyterian Church of Rochester, shown in Illustration VII.; and in the Lakewood Congregational Church, shown in Illustration VIII. The materials most commonly used for structures are granite or other kinds of stone which are particularly effective in giving the appearance of enduringness, massiveness and solidity. These materials, however, are more affected by fire than is vitrified brick or re-inforced concrete. Fire-resistive material should be used throughout for all structures, especially those of more than one story.

Many of the standards governing height, roof, structure, foundation, walls, entrances and the like are given in the volume on measurements and standards; and, with the exception of a few items, need not be considered here. The main and secondary entrances should be so arranged as to open directly into the foyer, at street level when that is possible. When steps are necessary to reach the main floor of the building, these should be covered for the sake of safety during inclement weather. Even when covered, they should be provided with center handrails if they are wider than 6 feet.

STAIRWAYS

In church building, but little attention has been paid to the placement of stairways, or to the standards governing the height of riser and width of tread. There should never be a winding stairway with triangular treads; yet many stairways of that kind were found which the youngest children in the religious schools were compelled to use. In one instance, where a balcony was used for the primary classroom, the stairway was unusually steep and not wide enough for two persons to use it at the same time. Worse still, half the steps were

triangular. In several churches the stairways leading to choir lofts were narrow and winding, making the use of the lofts for pageantry or processional purposes impossible.

Stairways should be constructed of fire-proof material; should be lighted by both natural and artificial light; and should be enclosed by fire-resistive doors in such a way that in case of fire the stairways would become fire-wells for escape. The tendency to use spaces beneath stairways for storage rooms cannot be too strongly condemned. It is a questionable practice even when the stairways are of fireproof material.

CORRIDORS

Corridors and foyers should be so arranged as to provide ready access to all stairways and to permit the rapid movement of people to and from the various parts of the building. Corridors should be surfaced with durable and relatively noiseless material, such as battleship linoleum. Oftentimes corridors can be arranged so that by means of sliding doors they can be used to supplement some of the smaller church rooms. The main entrance should open directly off the foyer, which ought to be large enough to permit easy passage of people to different parts of the building, and to afford room besides for formal gatherings of friends at the beginning or the close of any service or entertainment. Such a corridor is shown in illustration X.

DECORATIVE ATTRACTIVENESS

In the decorating or redecorating of the interior of a church, too much care cannot be given to securing a restful harmony of colors and proportions. The religious school rooms should be in harmony with the rest of the building; and wall and ceiling colors should be adapted to the varying amounts of light in the several rooms. A clean, attractive, restful room will be much more conducive to religious worship and thoughtful contemplation than one whose interior decoration is distracting. The interior construction and decoration of a church building should symbolize, as far as possible, such

essentials of religious life as simplicity, genuineness, permanence, modesty, stability, etc. Over-ornateness should be avoided.

IV. Service Systems

Table I. shows that 66 per cent. of the service systems of the churches of Indiana received less than half the total possible score. This discloses a general failure to provide for the health, comfort, and safety of the people using the church buildings which is not easy to explain. Perhaps the neglect is due to the fact that the buildings are in use only a short time each week.

No amount of money thus saved, nor any expenditure for stained glass or pipe organs, can justify the providing of poorly heated, poorly ventilated rooms in which the congregation must sit constantly exposed to fire danger from unprotected furnaces. Nothing can justify the placing of primary children in a balcony with an unprotected, low railing in front and with a single, steep, narrow, winding, wooden stairway that provides the only means of escape in time of peril.

ITEMS INCLUDED UNDER "SERVICE SYSTEMS"

This section of the score-card is divided into eight divisions, as follows: (a) Heating and Ventilation: (b) Fire Protection: (c) Cleaning System: (d) Artificial Lighting: (e) Toilet System: (f) Water Supply System: (g) Other Service Systems, such as clocks, telephones, bells, etc.: (h) Service Rooms, such as janitor's room, janitor's work-shop and fuel-room. These forms of service include all that are needed by any church and religious education plant: yet many of them are inadequately provided or omitted entirely. This is all the more to the discredit of church plants because standards for these matters are quite generally accepted for modern public buildings such as court houses, libraries, office buildings, public schools and similar buildings. Moreover, churches should lead in movements to improve the standards of living.

STANDARDS FOR SERVICE SYSTEMS

The standards for the various divisions under this item are given in detail in the "Standards for City Church Plants": [1] and since they deal in most cases with elements of the building which are also standardized for other public buildings, but little space will be spared to them in this chapter. If the standards which are acceptable in the best homes in the community and in the more modern public buildings were met in church buildings, there would be little to complain of.

HEATING AND VENTILATION

A large majority of the churches of Indiana are heated by hot air furnaces unprotected except for a small square of tin or asbestos directly over the furnace. The best methods of heating church and religious education plants are by direct or indirect radiation, or by combinations of these, with mechanical means of ventilation. Direct radiators should be placed under windows when possible. In large auditoriums, similar to the one shown in Illustration XIII., the direct radiators may be concealed by false walls and the heat given into the room through grills in the window sills. In such auditoriums the openings for the indirect heating are at the ends of the pews, so that the warmed air is given into the aisles. In this way it does not strike directly any members of the congregation.

A point frequently neglected is the source of air supply. This should be, preferably, above the roof, in order that the air used may be free from dust, malodors and other contaminating elements. In city churches it is desirable that air filters or, better still, air washers be used even when the air is taken from above the ground level. Re-circulation of air is not justifiable even in cold weather. Heating systems should be sufficient to heat the building to a comfortable temperature on the coldest days. All heating systems should be automatically controlled.

[1] "Standards for City Church Plants"—N. L. Englehardt, E. S. Evenden, et al.

FIRE PROTECTION

Too much care cannot be taken to safeguard the church and religious education plant from fire dangers. Automatic sprinklers may well be placed in the furnace-room and fuel-room, and at other points of danger. Standpipes should be so placed that no part of the building is more than 75 feet distant from the nearest hose outlet. Fire extinguishers should be easily accessible on every floor and in particular should be placed near furnace-rooms and important stairways. Any building which is more than two stories in height should be provided with fire-escapes, unless the building is of fireproof construction with protected stairways. Self-closing fire-doors should be installed, especially about heating-plants. In a number of church and religious education plants where older buildings are still being used, passageways and doors between the buildings should always be provided with self-closing fire-doors. Many of these provisions are required by the laws of several states and can be compiled with for very small additional money outlay at the time the building is erected.

ARTIFICIAL LIGHTING SYSTEM

Both gas and electricity should be provided in all churches, the gas for kitchen purposes and for lights on stairways. Enough outlets for electricity should be provided to give an even distribution of light throughout the various church rooms and schoolrooms, sufficient light for easy reading, preferably three-foot candles or brighter. At the time of building, provision should be made for the wiring needed for stereopticons, motion-picture machines, footlights for the auditorium and other such purposes. Either the semi-indirect, or the entirely indirect, system of lighting is preferable. In the placing of lights, especially in the auditorium, care should be taken to keep them out of the direct line of vision of those in the audience. This applies to the placing of lights for the balconies. Adequate switch-control of lights, both within the various rooms and from a central switch-board near the entrance of

the building will not only add to the efficiency of lighting but to economy in operation.

WATER SUPPLY SYSTEM

All churches should meet the standards now prescribed for public schools and provide automatic bubbling fountains, the apparatus of which prevents a user from touching mouth or lips to the fountain. These fountains should be located in the corridors on each floor, particularly in the school building, and should never be located in lavatories or toilet rooms. Wash bowls should be provided in all toilets and should be adapted to the heights of children. They should also be placed in the kitchens and in the janitor's room. An adequate system of sanitary towels and liquid-soap dispensers is essential. Hot and cold water should be provided in all washrooms and should be more than adequate to supply the needs of shower-baths if a gymnasium is part of the church equipment.

TOILET SYSTEMS

The standards applicable to schools, libraries, and similar buildings should prevail in the toilet rooms for church buildings. The majority of toilets should be placed in the basement or on the ground floor. There should, however, be one additional toilet for each sex on each additional floor of the building. A special toilet and lavatory should be provided for kindergarten and primary classes. Toilet rooms should be as convenient as possible to stairways and corridors, yet should afford a maximum of seclusion. They should be properly ventilated and well lighted, preferably with a southern exposure. Walls and floors should be non-absorbent, non-corrosive and damp proof.

OTHER SERVICE SYSTEMS

Churches should be provided with clocks and signal systems, especially in the school building. The building should be well supplied with telephones, particularly in the pastor's study, the

church office and the janitor's room. When made necessary by the size of the plant, house inter-communicating telephones should be installed with a general switch-board. Hearing devices for aged and deaf should be provided at various places in the main church auditorium.

V. Church Rooms

Of all the requirements itemized in the score-card, and making up the standards for a modern church building, those relating to church rooms are the most adequately provided for, since a church, no matter what its program, needs a large auditorium, a smaller assembly room, a room that can be used as a parlor for the meeting of the church board, a church office and a pastor's study. These are sometimes provided in the residence of the pastor; but the best arrangement seems to be to have them in the main building, especially if the church is engaged in many forms of community service. The smaller church rooms should be arranged about the foyer and auditorium so as to be within easy reach of the exits and the main auditorium. Where possible, they should also be arranged to supplement the main auditorium either as additions to it or as ante-rooms for various purposes. Illustration X. shows an arrangement of auditorium and entrance hall giving easy access to all parts of the building, while at the same time providing, when needed, supplemental seating space for the main auditorium.

CHURCH AUDITORIUM

With the supplementary seating provided in other rooms, as described above, the main auditorium should be large enough for the maximum audience needs of the church; large enough, if the church be new, to care for the growth of the congregation for twenty years or more. Since the auditorium is such an essential part of any church plant, it has been given 100 of the entire plant's 1,000 points. These 100 points are distributed between the items of size and shape, seating, illumination, walls and ceilings, floor, balconies, pulpit and platform, bap-

tismal equipment, communion equipment, organ and piano, choir gallery, choir rooms, acoustics, visualization equipment, cloakroom or checkroom. Most of the standards governing these items are met in the recently-built churches. Some of the requirements most frequently neglected are in connection with the placing of windows, the arrangement of the choir gallery, and choir-rooms, and with provisions for visualization equipment. The windows of the auditorium should be arranged with care to avoid cross-lights wherever possible. Windows should not be placed too near the front of the room; nor back of the pulpit where the audience would have to look directly into them. Windows in the back of the auditorium are also to be avoided because they are annoying to the pastor and members of the choir. Very few choir galleries are arranged to seat the required number for large choruses. Standards governing this particular point provide that a choir gallery should be:

1. Large enough to provide a seating capacity of from one-eighth to one-tenth of the capacity of the auditorium, i.e.:
   600 capacity— 60– 75 choir seats;
   1,000 capacity—100–125 choir seats;
   1,500 capacity—150–190 choir seats.
2. It should also accommodate organ console and grand piano.
3. It should be arranged so that curtains will close all but the front for solo or quartet work.
4. There should be platform space enough to accommodate pageants.

Another choir gallery feature too frequently neglected is easy access for processionals, pageants and similar performances. Provision for this is impossible when the choir gallery can be entered only through a low, narrow door or by steep, narrow steps. Choir-rooms should be large enough for rehearsals, and for the storage of music, wardrobes and other equipment necessary for the musical service of the church. These rooms should be attractively furnished with rugs and pictures, and should have chairs enough for the entire choir. They should also be provided with toilet facilities and wash-

basins. Illustration XII. and XIII. show the effect of remodeling an auditorium. In one case the pulpit and baptistry are placed in a corner and the balcony at the end and along one side. In the remodeled room the balcony is across the back and the pulpit and organ are directly in front. The baptistry is in the curtained aperture to the left of the pulpit. Illustration XIV. shows another church auditorium which meets most of the standards established for this room. Illustration XV. shows the beautiful organ of the Chapel of the Intercession, Trinity Church, New York City.

CHAPEL OR SMALL ASSEMBLY ROOM

The small Chapel of the Intercession, of Trinity Church, New York City, is shown in Illustration XVI. This attractive room is especially serviceable for small groups. Such a chapel should be large enough for all meetings of a distinctly religious nature with too few in attendance to warrant the use of the large auditorium, and which would be held in the religious education assembly room. The standard for this room requires that it seat from one-fifth to one-fourth as many people as the main auditorium.

PARLOR AND CHURCH BOARD-ROOM

This room should be large enough for meetings of the church board and of the larger committees, and to serve as the church parlor if a separate parlor is not provided. It should be carpeted, appropriately decorated, and furnished with chairs and a long table. It should also be equipped with smaller tables and comfortable and attractive furniture. Illustrations XVII., XVIII. and XIX. show good examples of such rooms. Illustration XVII. pictures a church board-room, with the church office and the pastor's study adjacent on one side and the church parlor and reception room, shown in illustration XVIII., on the other side. Adjacent to the reception room and parlor shown in Illustration XIX. is a small kitchenette provided with stove, sink and work-table, and with a dumb-waiter communicating with the kitchen below, making for

convenience in serving light refreshments to groups meeting in this room in the afternoon or evening.

PASTOR'S STUDY

The pastor's study should be light, well ventilated and well heated. It should be equipped with a desk, filing cabinets, bookcases, chairs and small conference table. It should be comfortable and attractive and, in addition, a convenient workroom. It ought to be adjacent to the church office and be provided with, or adjacent to, a lavatory and toilet. Illustration XX. shows a corner of such a pastor's study in the Third Presbyterian Church of Rochester, New York.

CHURCH OFFICE

This room should accommodate the church secretary and be equipped with a desk, several filing cases, card indexes of members, and other office equipment to enable the church to transact its official business accurately and promptly. Illustration XXI. presents a good example of such a room. In the part of the room not shown, and in the workroom on the floor above, are the addressograph, mimeograph and other equipment for efficiently doing the work of this office.

CHURCH VAULT

Very few of the churches studied in any of the cities made provision for the safe preservation of church records and other valuable documents connected with the church's history. A vault ought to be provided large enough to store these accumulated records and conveniently near the church office. It should be so constructed as to be damp-proof and fireproof.

VI. Religious Education Rooms

The items making up the standards for religious education rooms, and those for community and social service rooms, are the ones most neglected in Indiana Church plants. Tables I.,

II. and III. show this. As a result of the recent investigations in the field of religious education, it is becoming more and more evident that there should be a more complete separation of the classes; and also that the courses of study ought to be graded and each school organized into separate departments. If the particular needs of any age-group of children, in matters of religious education, are to be met by this kind of organization, material changes will have to be made in a large majority of the church plants of Indiana. It is impossible to conduct a departmentalized religious school adequately when many of the classes have to meet in the main church auditorium and where there can be no real isolation. Even in those schools in which curtain-partitions are used, the noises are disturbing. Often, even when the church plant is fairly modern and satisfactory, as far as the church rooms are concerned, an additional building, given over entirely to religious education schoolrooms and rooms for community service, may best provide for the needs of a departmentalized religious school. The First Baptist Church of Malden, Massachusetts; the Methodist Episcopal Church of Frankfort, Indiana; the Lake Avenue Baptist Church of Rochester, and many others found this to be true. The separate religious education building of the Malden Church is pictured in Illustration XXII.

SCHOOL ASSEMBLY ROOMS

Adequate standards call for assembly rooms for the several school departments. Two or three of these could be used for the larger departments. Some of the smaller departments may have classrooms so arranged that partitions that slide or lift will convert two such rooms into an assembly room. The largest religious education assembly room ought to be suitable for entertainments not ordinarily given in the church auditorium. It should have a stage well equipped for plays, pageants, musical entertainments and the like. What such a room needs to be up to standard has been carefully worked out.[1] Illustration XXIII. shows the school assembly room of

[1] "Standards for City Church Plants."

ILLUSTRATION XVII: THE CHURCH BOARD ROOM OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

This attractive room is open at one end and faces the corridor and foyer shown in Illustration X. The pastor's study and church office are adjacent to this room on one side and the church reception room shown in Illustration XVIII on the other.

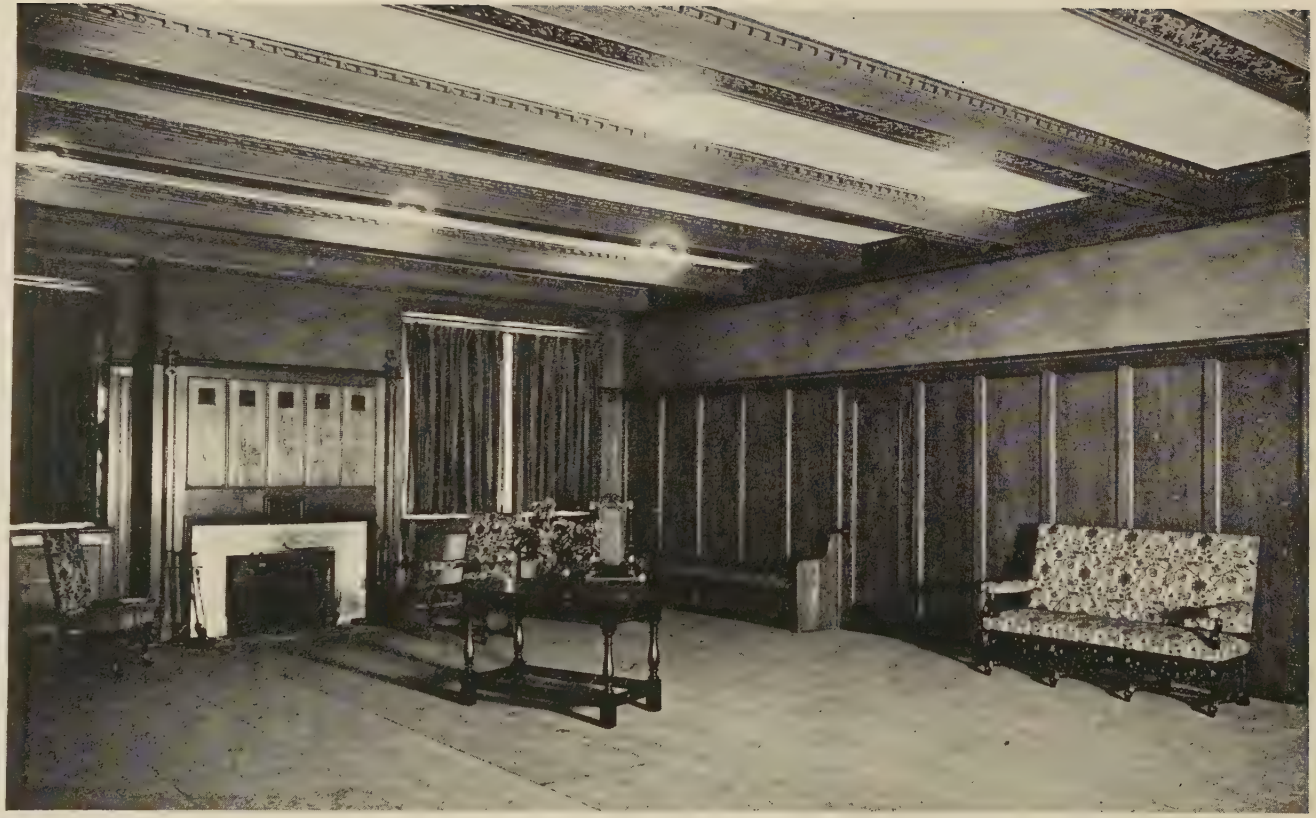

ILLUSTRATION XVIII: THE CHURCH PARLOR AND RECEPTION ROOM FOR THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

This room has one end open and faces the corridor and foyer, as does the church board room. For special occasions these two rooms may be used for supplementary seating for the auditorium. This room adjoins the church board room on one side and on the other side has a small kitchenette.

ILLUSTRATION XIX: THE PARLORS OF THE FIRST BAPTIST CHURCH, MALDEN, MASS.

This attractive suite of two rooms, divided by sliding doors, serves a number of purposes. The rooms are provided with a piano, are well lighted and serve as an attractive meeting place for women's clubs or as a reception room for church conventions.

ILLUSTRATION XX: A CORNER OF THE WELL-EQUIPPED PASTOR'S STUDY IN THE THIRD PRESBYTERIAN CHURCH, ROCHESTER, N. Y.

ILLUSTRATION XXI: SECTION OF THE CHURCH OFFICE OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

This room is adjacent to the pastor's study and contains adequate office facilities and filing devices for the efficient management of the business of a large congregation.

the Fourth Presbyterian Church of Chicago, Illinois. Partitions in the balcony, and heavy draperies, under the balcony, provide reasonably adequate isolation for separate classes.

This room should certainly be provided with a fireproof moving-picture booth and a permanent screen. It may, in many cases, be combined with a social room; and, in the smaller plants, with a dining-room. Where it is, movable chairs are necessary.

CLASSROOMS

Classrooms, to supplement the use of departmental assembly rooms, should be provided in sufficient number to make it unnecessary for any class to have more than 30 members, except in the adult divisions. A separate classroom ought to be provided for each class of the junior department and the higher departments; also for each cradle roll and teacher-training class, as each will have its own particular needs. Sliding doors used to divide large rooms into classrooms should be substantial and well fitted to prevent one class being disturbed by another. Working conditions for classes in church schools should be as favorable as in any school. Classrooms should provide for at least 15 square feet of floor space and 200 cubic feet of air space per child. A room 22 feet wide, 28 feet long and 12 feet high, will adequately provide for 30 pupils; and a room of this shape will be found best as a classroom. Illustration XXIV. shows a combination of separate classrooms and a departmental assembly room where space for individual rooms was not available.

CLASSROOM EQUIPMENT

Classrooms in religious schools ought to be provided with standard seats and desks. In the beginners' and primary departments, tables and chairs of different sizes are desirable. Movable and adjustable individual seats make rooms more serviceable for classes of older children. Classrooms should be well lighted, with the light coming from the left of the pupils. Windows ought never to be in the front of a class-

room, as they are in many of the church plants studied in Indiana. Rooms used for religious education ought to be as well supplied with blackboards, bulletin boards, picture-rails, bookcases, storage-closets, maps, globes and the like as are public school rooms.

Illustration XXV. shows a kindergarten room that is light, roomy, attractive and well equipped. Illustration XXVI. shows the primary room in the same church plant, the Lake Avenue Baptist Church of Rochester, N. Y. Some of the commendable features of this room are the standard, correct-posture primary chairs, the tables around which classes are grouped, the attractive carpets, the large number of blackboards arranged on the lifting doors of the wardrobes and coat-racks. This room is well equipped with pictures and musical instruments, and can be divided by partitions into smaller rooms. The Fourth Presbyterian Church of Chicago affords instruction in special classes for the people of the community, and provides the necessary classrooms. Foreigners may study English and sometimes special foreign-language classes are organized. A well-equipped room for classes in sewing and millinery is used by the women and girls of the neighborhood. Special instruction is also given in nursing and in the care of children; and there is a well-equipped domestic science laboratory for classes in cooking, in the feeding of invalids and children, and similar courses. The domestic science laboratory is shown in Illustration XXVII.

CHURCH SCHOOL SUPERINTENDENT'S OFFICE

In the well-equipped church school that is functioning efficiently, there is a great deal more administrative work than in the old-style school in which each teacher is entirely responsible for the work of his own class. This makes it necessary that the superintendent be provided with an adequate office, preferably on the first floor near the main school entrance. To be adequate, the office should have a reception room and secretary's office, and another room in which material can be prepared and work carried on free from interruption. Illus-

tration XXVIII. shows such an arrangement of a superintendent's office.

VII. Community Service Rooms

Of the main items on the score-card, this was the one in which the Indiana churches received scores that were lowest as compared with the total possible score. This is accounted for by the fact that few of the churches have entered upon a program of community service and by the fact that most of the buildings were erected before such a program was regarded as desirable for a church. Now that more congregations are planning community and recreational activities, the physical limitation of the existing plants are becoming more noticeable. In some cases buildings may be remodeled to meet the new needs; in other cases it will be necessary to erect new buildings such as the one shown in Illustration XXII., and the Community Building for the Pilgrim Congregational Church of Lakewood, Ohio.

ROOMS FOR GENERAL USE

Suppers and receptions were among the first activities in the way of community service undertaken by churches. These called for large rooms which could be provided with temporary tables and for a certain amount of kitchen equipment. In a modern church plant, the room used as recreation room and dining-room should be large enough to seat at table at least half the people served by the community church. It ought to be equipped with take-down tables, folding-chairs, a temporary platform and a piano. The room should be free from supporting columns and should provide space for the younger people for dancing, where dancing is encouraged, and for other social activities. An exceedingly attractive dining-room is shown in Illustration XXIX. A splendid church kitchen, the large, conveniently arranged serving pantry pictured in Illustration XXX., and the men's clubroom shown in Illustration XXXIX., help to make the dining and reception room a val-

uable asset of the Third Presbyterian Church of Rochester, New York, in the church's community work.

KITCHEN

Adequate provision should be made for the church kitchen. Two splendidly equipped kitchens are shown in illustration XXXI. and XXXII. One is the First Baptist Church in Malden, Mass., the other in the Lake Avenue Memorial Baptist Church of Rochester, N. Y. Where every modern convenience is provided and the room is light and attractive, there is much more incentive for coöperative community endeavor than where, in some dark hole, there is only a gas range and a storage closet for dishes. The church kitchen, if it is to invite efficient, willing service, must be as clean and cheerful as the kitchens in the homes of the women who are to use it. Where dish-trucks, warming-ovens, electricity operated potato-mashers, cream-whippers, and other devices are provided, meals for large numbers can be prepared and served so expeditiously and with such general satisfaction as amply to justify the investment for the room.

LIBRARY AND READING ROOM

Unless a public library is located so conveniently to the church that a library within the church would be an unnecessary duplication, the modern community church can well afford to have a library and reading-room for the benefit of its members and the people of the immediate neighborhood. Illustration XXXIII. shows the library of the Third Christian Church of Indianapolis. This comfortable lounging-room for young men is known as "The American Legion Room," because it is the clubroom of the chapter of that organization. It has a good supply of books and magazines, comfortable chairs, a phonograph, and a fireplace. The room was made by the use of screens at the end of a large room. Nevertheless, it shows a noteworthy attempt to supply an evident need for such a room. The library and reading-room of the Presbyterian Brick Church Institute, Rochester, New York, is shown in

Illustration XXXIV. This suite of two extremely attractive rooms, well furnished with comfortable, leather-upholstered chairs, is an example of the best equipment for this type of service. Every day and evening of the week this room meets the real need of a number of young men.

ROOMS FOR SOCIAL SERVICE

Rooms for social service should include women's social-rooms, mothers' rooms, clubrooms for girls, men's clubrooms, boys' clubrooms, nurses' rooms and restrooms, a day-nursery, a civic center room and a social worker's office. A church that has provided these is well equipped for community service. Often the room in which the women's Sunday school class meets is used also as the social-room, the mothers' room, and for other purposes. An additional room should be provided for women's small clubs and other organizations, both social and religious, and should be equipped with tables, chairs and couches, and made an attractive meeting place. It should adjoin the day-nursery, so that mothers with little children may enjoy the social activities of the church while their children are under the care of a trained nurse or one of the mothers in the next room. For young married women and for older girls, there should be social-club rooms, equipped with chairs, tables, magazines, writing facilities, and whatever else may be needed to make them feel at home. Such rooms are especially well provided for in the Congregational Church of Lakewood, Ohio; in the Third Presbyterian Church of Rochester, New York; and the Fourth Presbyterian Church of Chicago. Three such rooms are shown in Illustrations XXXV., XXXVI., XXXVII. and XXXVIII.

Men's clubrooms should not only be accessible from the street but if possible, should be so placed as to be seen from the street. They should have comfortable chairs, tables, newspapers, magazines and chess-tables, and otherwise provide for social and recreational needs. The two rooms of the Presbyterian Brick Church Institute, Rochester, N. Y., shown in illustration XXXIV., adjoin a room equipped with well-kept

billiard and pool tables, while beyond this is a room in which moving-pictures can be shown during the winter season and which can also be used for dancing. Illustration XXXIX. pictures the extremely attractive room for the Men's Guild of the Third Presbyterian Church of Rochester. It is on the street side and opens into the Church dining-room, so that it is a convenient and pleasant gathering place when dinners are served. Illustrations XL. and XLI. show the men's clubroom and reading-room of the Fourth Presbyterian Church of Chicago, which has accommodations for boys and younger men.

BOYS' CLUB ROOMS

Too frequently, boys are under the necessity of moving the furniture in some room in order to use the room for a meeting of Boy Scout troops, or some other club of boys. These young church members ought by all means to enjoy their church activities and be made to feel that they have a settled home in the church. They ought to have a room in which their equipment, banner, trophies and the other accoutrements of a boys' club could be kept on permanent display. This as a rallying point makes possible a more general and more systematic use of the other facilities provided by the church, such as playrooms, gymnasiums and the like.

NURSE'S ROOM

A room for a visiting nurse, when such a form of community service is provided, may also serve as a quiet restroom whenever the nurse is not using it. This room should be equipped with first-aid material, chairs, a reclining-couch, a washstand with hot and cold water, and a separate toilet. It should also have the special equipment required in the particular kind of service rendered by the visiting nurse, in which case, a visiting nurse's association may gladly establish a regular schedule of community aid, not only for the congregation but for the people generally of that part of the city in which the church is located.

SOCIAL WORKER'S OFFICE

This room should be equipped with desk, table, chairs for conference and small-group meetings, and with filing cases for records of visits to cases under observation and records of follow-up work. If a paid, full-time social worker is employed by a church, such an office, fully equipped, is almost essential to the proper fulfillment of the social worker's duties.

ROOMS FOR RECREATION AND ATHLETICS

In some places, the need for recreation and athletics, in the proper environment and under the right kind of supervision, is met by a community-supported Y. M. C. A. or Y. W. C. A. building. Often, in communities too large to be served adequately by one such building, church organizations provide buildings of their own. A gymnasium, with its necessary locker-rooms and shower-baths, will care for a large number of groups during the week. It encourages the formation of church-teams and class-teams, and helps materially in bringing about among those using the equipment a solidarity which may easily be carried on into the other activities of the church. A number of churches also use the gymnasiums on occasion as dining-rooms. Excellent provision for this has been made by the Lake Avenue Baptist Church, as shown in Illustration XLII.; by the Frankfort Methodist Episcopal Church; in the gymnasium of the Leonia Methodist Church, Illustration XLIII.; and by the Bloomington, Ind., Christian Church. A separate gymnasium, small but perfectly equipped, for the Fourth Presbyterian Church, Chicago, Ill., is shown in Illustration XLIV. This gymnasium is provided with all the equipment necessary for making and keeping detailed health-records of the members of the congregation using it.

To be of maximum service a gymnasium must, of course, be provided with lockers. There should be separate lockers for each sex, a minimum of large dressing-lockers and a maximum of small storage lockers. Shower-baths also should be pro-

vided, adjacent to the dressing-rooms. There should be enough of these to accommodate all who use the gymnasium.

SWIMMING POOL

Some churches have swimming pools as part of their equipment for recreation and athletics. This is very desirable if no other pool is conveniently near in a Y.M.C.A. or other club building. It should not be put in, however, unless the church is willing to keep it in perfect condition, provide for its sanitary maintenance, care for the drying of bathing-suits, and provide hair-drying conveniences. It also calls for constant supervision by a swimming teacher or guard attendant while the pool is in use. Because of the temperature maintained in the room containing the pool, the attendant should have a separate room at one side with a wide window, through which he can easily see all parts of the pool.

BOWLING ALLEY

Another popular community recreation is provided by the bowling alley. Hardly any other equipment lends itself to the rousing of team and tournament enthusiasm as does bowling. It also tends to center community interest in the church activities, particularly where intersectional and interchurch contests bring visiting teams and their adherents to the bowling alleys. But the alleys must be properly constructed and be kept in perfect condition. In fact, all recreational equipment for a church must be. The enjoyment of basket ball, indoor baseball, bowling, swimming and the like should not be lessened or marred by inferior and run-down equipment. If a church is to claim its share of the time of its young members increasingly devoted to recreation, if it is to provide them with wholesome recreation under ideal conditions, it must engage more fully than it has engaged in the past in the activities for which community service rooms must be provided. It must provide adequate equipment and keep that equipment in first class condition, if its young members are not to be drawn away by better equipped, better kept commercial amusement places.

ILLUSTRATION XXII: THE RELIGIOUS EDUCATION BUILDING OF THE FIRST BAPTIST CHURCH, MALDEN, MASS.

The building houses a number of religious schoolrooms, the school auditorium, moving-picture machines and rooms for other community activities. This is one way of supplementing a church plant where the auditorium and other religious rooms are adequate. This building also houses the community School of Religious Education and the high school department of the Malden system of week-day religious schools.

ILLUSTRATION XXIII: THE RELIGIOUS SCHOOL ASSEMBLY ROOM FOR THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

The room is so arranged that the balcony and the main room under it are separated into a number of smaller classrooms by lifting doors and by heavy draperies reaching from the ceiling to the floor. Numerous other classrooms are provided for special class sessions. This room is equipped with a platform on wheels, with moving-picture apparatus and a pipe organ is to be installed.

ILLUSTRATION XXIV: THE JUNIOR DEPARTMENT OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

This room is so provided with sliding and folding doors that it can be used for departmental assemblies and then separated into ten or more separate classes. The use of individual desk chairs, with adjustable tablet arms, makes possible regular class work in religious education. Where space is limited, a room of this kind is a desirable substitute, though still a substitute, for separate classrooms.

ILLUSTRATION XXV: ONE CORNER OF THE KINDERGARTEN ROOM OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

The room is equipped with modern correct-posture kindergarten chairs, with low-hung pictures and with other kindergarten features. It also has a separate lavatory and toilet for the kindergarten and primary departments.

ILLUSTRATION XXVI: THE PRIMARY ROOM OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

Showing the splendid equipment of primary chairs and tables and the wardrobe cupboards for individual classes arranged with lifting blackboards so that a maximum of blackboard space is provided. The room is equipped with piano and with sliding doors which divide it into two classrooms.

ILLUSTRATION XXVII: THE DOMESTIC SCIENCE LABORATORY OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

One of the special instruction rooms where courses are given in domestic science, feeding of invalids, children, and similar courses.

ILLUSTRATION XXVIII: THE OUTER OFFICE OF THE SUPERINTENDENT OF THE RELIGIOUS SCHOOL OF THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

Beyond the outer office can be seen the workroom for preparing instructional material. This is equipped with the mimeograph and other office conveniences. The private office of the superintendent is also shown.

VIII. Summary

Study of what the churches described in this chapter are actually providing in the way of buildings and equipment to carry on enlarged programs of community service, leaves little doubt that in the future church buildings will generally afford facilities for more kinds of activities than they do now. It is also evident that the standards set up in "Standards for a City Church Plant" are not only attainable but represent the actual accomplishment of many of the more modern churches.

The churches described in this chapter represent only the few of the better churches of the country that were visited by the Church Building Committee while on its way to Indiana to study the Church and Religious Education Plants of the state. These were used in this study to induce boards that are to build churches in the near future to do for their congregations what has been shown by the experience of other congregations and other churches to be possible and desirable. The building of church and religious education plants which will conform to the recognized standards from the very start, and which will further and not interfere with the work of the churches using them, ought by all means to be encouraged. The detailed illustrations of churches in this study are given for their suggestive value to those interested in or contemplating the erection of church buildings. What they picture may not be in every case ideal, but they do show features far superior to those found in the average church; and therefore their study cannot but be worth while.

The church board that is facing the problem of rebuilding or remodeling its church plant, ought first of all to know that detailed standards for all the items involved in a complete church and religious education plant have been prepared. These standards ought then to be carefully studied in the light of the local needs and the contemplated program of the church; after which a list should be made of all the special features to be incorporated in the new building. This list should include (specially designated) all the forms of activities which it is at

all likely the church may wish to include in its program in the future. With this information before them, church architects can plan comprehensively. After the plans and specifications have been submitted to the church board, they can be checked by reference, item for item, to the standards. This checking will prevent the omission of necessary items or auxiliaries and will insure that the rooms as planned conform to the standards as to size, arrangement, equipment, and the like.

Most of the churches of Indiana ought to be concerned with building problems within the next ten or fifteen years. To avoid repeating the mistakes of the past, members of boards responsible for building operations would do well to study the accepted standards for church buildings and the church and religious education plants of some of the more progressive, far-seeing churches, such as those described in this chapter.

PART THREE: ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

BY

WALTER S. ATHEARN

OUTLINE

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- (b) The Director of Religious Education
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PART THREE: ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Chapter V

GOVERNING BOARDS AND OFFICIALS. TIME SCHEDULES AND SCHOOL RELATIONSHIPS

I. Appointment

What are the various offices and official governing bodies connected with the educational work of the local churches in Indiana? By whom and how are the officers and governing boards chosen? This section will undertake to set forth the common practice in chosing the various officers and will then briefly analyze the tendencies revealed by the data at hand.

THE CHURCH COMMITTEE ON RELIGIOUS EDUCATION

Thirty-two churches report a committee on religious education as the basic governing board in charge of educational activities. This committee is chosen in the following ways:

Church Business Meeting	6 elect	1 approve
Official Governing Church Board	14 "	3 "
Committee of Official Church Board	1 "	1 "
Chairman Committee on Religious Education	1 appoint	
Pastor	7 "	1 approve
Church School Business Meeting	3 elect	1 "
Quarterly Conference		3 "

The general practice seems strongly to favor the selection of this committee by the pastor or the body which officially represents the church. In this way the church recognizes its

responsibility for the educational program carried on within the church.

Director of Religious Education. There are so few of these officers in the Indiana churches which were surveyed that the record will scarcely indicate the current practice regarding the method of choosing them. The following boards or officers are charged with the selecting of the local church's director of religious education:

Church Business Meeting	2 elect	
Official Governing Church Board	4 "	
Chairman Committee on Religious Education	1 appoint	
Pastor	3 "	1 approve
Superintendent	1 "	
Women's Missionary Society		1 approve
Board of Teachers and Officers		1 "

The most common practice seems to be for the officials of the church to elect the director of religious education just as they elect any other officer who is to direct an important program for the church.

The Church-School Cabinet. This body, acting with the superintendent, usually directs the details of the church school and frequently determines school policies. It is created as follows:

Church Business Meeting	7 elect	
Committee of Official Church Board	1 "	
Chairman Committee on Religious Education	1 appoint	
Pastor	4 "	
Church School Business Meeting	6 elect	
Church School Board or Committee	4 "	
Superintendent	5 appoint	1 approve
School Council	1 "	
Automatically assumes office on Board due to position as teacher or officer	3 ex-officio	
Committee of Official Church Board and Church School Business Meeting	1 "	

Superintendent-Secretary-Treasurer. The Committee on Religious Education and the Director of Religious Education represent a relatively new development in the field of religious education, a recent movement which has regarded the school as the responsibility of the church. This fact is reflected in the election of these three officers by the church or its official

Electing Board or Officers	Superintendent			Secretary			Treasurer		
	Appoint	*Elect*	*Approve*	*Appoint*	*Elect*	*Approve*	*Appoint*	*Elect*	*Approve*
Church Business Meeting		50	4		36	4		38	3
Official Governing Church Board		22	28		10	17		12	17
Committee of Official Church Board		4	1		3			3	
Chairman Committee on Religious Education	2			2			1		
Pastor	7		1	3		2	5		1
Director of Religious Education	1			1					
Church School Business Meeting		124	3		140	5		138	4
Church School Board or Committee		30	1		33	1		33	1
Superintendent				9		2	7		2
Teachers		3	2		3	1		3	1
School Council		4			4			4	
Quarterly Conference		1	4		1	2		1	2
Church School Cabinet		2			2			2	
Board of Teachers and Officers		5			4			4	
Pastor and Superintendent	1			1			1		
Pastor and Church School Board			1			1			1
Official Governing Church Board and Pastor			1						
Heads of Families		1							
Interchurch Committee		1	1		2	1		1	1
Divisional Office	1								
Denominational Headquarters				1					

boards. The table on page 157 tells the story of an earlier period when the Sunday school was regarded as an agency independent of the church, as a law unto itself, when it was tolerated and housed by the church but not responsible to the church. Consequently, it elected its own officers. In this table it will be seen how the modern emphasis on church responsibility has resulted in the election of a large number of superintendents, treasurers and secretaries by some official church body. The great majority of these officers are, however, still elected by boards which have no official connection with the church.

Supervisors. Only a very few Sunday schools have supervisors of music, instruction, missionary education, recreation, etc. These officers are most frequently elected by the church school business committee. The following table will show the present practice in the election of these officers:

Church Business Meeting	6 elect	1 approve
Official Governing Church Board	1 "	1 "
Pastor		1 "
Director of Religious Education	1 appoint	
Church School Business Meeting	26 elect	1 approve
Church School Board or Committee	13 "	1 "
Superintendent	11 appoint	
School Council	1 elect	
Church School Cabinet	1 "	
Pastor and Church School Board		1 approve

Teachers. The teachers in the Indiana Sunday schools are elected, appointed or approved by nineteen different bodies or officers. The most frequent source of appointment is the Sunday school superintendent. Next, in order of frequency, is the practice of permitting each class to elect its own teacher. The third method, in order of frequency, is the election of the teachers by the church school business meeting.

Recognized authorities in educational administration recommend the appointment of teachers by the director of religious education, or the superintendent in case the school has no director of religious education and the approval of the appointments by the church committee on religious education. The following table will show that there is little evidence of the application of this principle in the church schools of Indiana:

ILLUSTRATION XXIX: THE DINING-ROOM IN THE THIRD PRESBYTERIAN CHURCH, ROCHESTER, N. Y.

This room, with its regular dining-room furniture, is one of the most attractive dining-rooms found in any of the churches visited. The supporting columns, an undesirable feature in a social room, are utilized as serving centers throughout the room. The interior decoration, consisting of artistically tinted and stenciled walls and corridors to match, adds materially to the room's attractiveness.

ILLUSTRATION XXX: SERVING ROOM FOR THE KITCHEN AND DINING-ROOM OF THE THIRD PRESBYTERIAN CHURCH, ROCHESTER, N. Y.

This room is equipped with a large amount of table space for storing dishes and with an adequate steaming table. It is conveniently arranged for the passage of material from the kitchen and through to the dining-room.

ILLUSTRATION XXXI: KITCHEN OF THE FIRST BAPTIST CHURCH OF MALDEN, MASS.
This is an example of a well-equipped kitchen conveniently arranged for serving large groups in a minimum amount of time. Cupboards for dishes are arranged around the edge of the room in positions most convenient for serving.

ILLUSTRATION XXXII: THE KITCHEN EQUIPMENT FOR THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.
This kitchen is provided with every convenience for the efficient and rapid serving of large numbers.

ILLUSTRATION XXXIII: THE AMERICAN LEGION CLUBROOM OF THE THIRD CHRISTIAN CHURCH, INDIANAPOLIS, IND.

This room, with its comfortable furniture, its attractive fireplace and its reading facilities, is made by screening one end of a large room and shows a commendable effort to secure clubroom and reading-room facilities when the original plans of the building do not provide for them.

ILLUSTRATION XXXIV: THE MEN'S CLUBROOM AND READING-ROOM OF THE PRESBYTERIAN BRICK CHURCH INSTITUTE, ROCHESTER, N. Y.

This room is capable of separation into two smaller rooms by means of sliding doors. It is attractively equipped with good pictures, well supplied with books and periodicals and is in almost constant use during the entire year. Adjoining these rooms are the pool- and billiard-room and the smaller auditorium used for motion-pictures and social activities.

ILLUSTRATION XXXV: THE WOMEN'S CLUB RECEPTION ROOM OF THE FOURTH PRESBYTERIAN CHURCH OF CHICAGO, ILL.

This is one of six or seven conveniently arranged and artistically decorated rooms for the use of the women's organizations of the church.

ILLUSTRATION XXXVI: GIRLS' CLUBROOM OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

This is one of a number of club and recreation rooms for the women and girls of the congregation and community. It is equipped with facilities for games, with reading material, piano, victrola and other facilities for recreational and club activities.

Church Business Meeting		3 elect	3 approve
Official Governing Church Board		7 "	2 "
Committee of Official Church Board		1 "	
Church Committee on Religious Education		3 "	1 approve
Pastor	7 appoint		9 "
Director of Religious Education	1 "		
Church School Business Meeting		35 elect	10 approve
Church School Board or Committee		24 "	11 "
Superintendent	108 appoint		6 "
Departmental Supervisors	4 "		
Other Teachers	1 "		
School Council		8 elect	
Church School Class		43 "	2 approve
Church School Cabinet		2 "	
Board of Teachers and Officers		3 "	
Pastor and Superintendent	2 appoint		
Superintendent and Secretary	1 "		
Church Board and Pastor	1 "		
Secretary	1 "		

School Council. The church school council comprises the teachers, officers, members of committee on religious education, and representatives from all organized classes and all other clubs, societies, etc., connected with the educational life of the local church. With the exception of representatives of classes or societies, the members of this council would automatically assume their places on the council by virtue of their positions as teachers or officers. There are so few of these councils that it is difficult to determine the common practice. The following, however, are the present methods of selection of members of the school council:

Church Business Meeting	4 elect	
Church School Business Meeting	7 "	
Church School Board or Committee	5 "	
Superintendent		2 approve
Church Council	2 elect	
Church School Class	1 "	
Assume Office ex-officio	1 appoint	
Church Business Meeting and Church School Board	1 elect	

Officials of Young People's Societies. The young people's societies of the churches in Indiana, with a very few exceptions, elect their own officers. In a small number of cases the elections must be approved by some representatives of the church, and in three instances these officers must be approved by some

officials of the church school. It is evident that unity of administration within the local church can hardly be possible until a closer relationship is secured between the church school and other agencies of religious education maintained within the church. The following are the methods of appointing officers for the various young people's societies which are under church auspices:

Church Business Meeting		9 elect	2 approve
Official Governing Church Board		2 "	19 "
Church Committee on Religious Education			1 "
Pastor	4 appoint		2 "
Church School Business Meeting			1 "
Superintendent	1 appoint		
Officers of National Young People's Societies		2 elect	
Young People's Society Business Meeting		100 "	
Women's Missionary Society		1 "	
Quarterly Conference			2 approve
Church Business Meeting or Young People's Society Business Meeting		1 elect	

Leaders of Junior Societies. The junior societies are, for the most part, under the general direction of senior societies of the same name or of Women's Missionary societies. In only five of the cases listed below are the leaders of the junior societies appointed by the officers of the local church school:

Church Business Meeting			1 approve
Official Governing Church Board		3 elect	4 "
Church Committee on Religious Education		1 "	
Pastor	11 appoint		
Superintendent	2 "		1 approve
Departmental Supervisors	1 "		
Senior Young People's Society Business Meeting		11 elect	
Officials of Senior Young People's Society		5 "	
Women's Missionary Societies		12 "	2 approve
Junior Society Business Meeting		3 "	

Officials of Non-Church Societies. The officials of such organizations as the Boy Scouts, Girl Scouts, Camp Fire Girls, etc., are usually appointed by the overhead organizations of

these societies. In some cases, however, the officers of these societies are appointed by representatives of the local church or church school. The following table will show the practice in the few cases for which information is available:

Church Business Meeting		1 elect	2 approve
Official Governing Church Board		2 "	2 "
Committee of Official Church Board		1 "	
Pastor	5 appoint		2 approve
Church School Board or Committee		1 elect	
Superintendent	3 appoint		
Officials or National Boy Scouts, Girl Scouts, etc.		11 elect	4 approve

The foregoing tables show:

(a) That in most cases the church school is still independent of the church.

(b) That the superintendent controls the major appointments in the school.

(c) That the young people's and junior societies under church auspices are independent of both the church and the church school.

(d) That non-church organizations, for the most part, look to their own official overhead for their official appointments.

(e) That there is practically no recognition of the principle of appointment by the chief executive or educational officer and approval by an official church board of education.

(f) That there is evidence that the church is slowly coming to recognize the church school as an integral part of its organization.

II. Powers and Duties

The distribution of the powers and duties of the governing bodies and officials of 256 Indiana Sunday schools is shown in Table XI. This table shows that the "Big Four" in the administration of the Indiana Sunday schools are (a) the superintendent, (b) the school cabinet, (c) the church school business meeting, and (d) the pastor. The relative power of each of these officials, or bodies, varies in different schools; but singly or in combination these four officials, or bodies,

TABLE XI—THE POWERS AND DUTIES OF GOVERNING BODIES AND OFFICIALS IN 256 INDIANA SUNDAY SCHOOLS

Powers and Duties	Schools Reporting "No Policy" on the Powers or Duties Listed	Number of Schools Reporting that the Power or Duty Listed at Left is Performed by the Persons or Agencies Listed Below:																	
		Church Business Meeting	Official Governing Church Board	Committee of Church Board	Church Committee on Religious Education	Pastor	Assistant Pastor	Director of Religious Education	Church School Business Meeting (Pupils and Teachers)	Church School Cabinet	Superintendent	Secretary	Treasurer	Supervisors	Teachers	School Council	Club or Society Officials	Department Principal or Superintendents	Other Governing Bodies	Pastor, Superintendent, Teachers and Bible Class
Initiate new school policies	5	5	13	4	13	49	1	4	42	53	112	3	5	2	13	10	0	4	2	1
Prepare school program	3	2	10	4	9	27	0	2	17	34	168	1	1	3	11	4	1	8	1	1
Approve school program when prepared	37	5	15	2	8	31	0	1	34	42	65	0	3	0	16	10	0	1	1	1
Adopt lesson systems	8	9	14	4	12	23	0	2	56	62	47	6	8	3	22	19	0	2	3	1
Select supplementary class material	28	3	6	2	5	22	0	3	25	41	56	4	21	2	59	6	0	7	1	1
Approve lesson material	34	7	10	4	9	32	0	1	37	48	56	1	10	1	26	11	0	3	2	1
Make rules governing school	18	2	16	2	12	19	0	2	49	60	79	3	7	2	11	12	0	3	1	1
Recommend curriculum changes	14	0	9	2	9	35	0	2	23	40	105	1	11	2	44	7	0	5	2	1
Adopt curriculum changes	14	7	16	3	9	20	0	3	62	66	32	2	6	2	19	19	0	1	1	1
Final authority in school discipline	11	10	19	3	6	40	1	2	22	33	118	0	2	0	10	3	0	1	0	1
Transfer or remove teachers	18	6	8	3	10	27	0	1	21	35	126	0	1	2	5	10	0	3	0	0
Exercise authority over clubs and societies	38	11	36	6	7	39	0	3	6	15	24	0	1	0	4	1	10	3	0	1
Decide plan of school organization	10	8	19	3	8	33	0	3	51	56	68	3	7	2	17	19	0	2	2	1

(Table based on data from 100% of schools surveyed.)

exercise the controlling power in a very large percentage of the church schools included in this survey.

In the distribution of authority, all schools agree that the assistant pastor should exercise little power. The pastor and superintendent rank high, as they should, in the power "to initiate new policies." The superintendent receives his highest ranking in his authority to determine the details of the program of exercises for the regular Sunday sessions of the school; his second highest ranking is on "school discipline," and his third, on his authority "to adopt curriculum changes."

The church board is granted small authority in shaping the policy of the school. It would seem that the adoption of general policies, upon the recommendation of the chief educational officer of the school, would be the most important duty of the church committee on religious education, acting on behalf of the official board of the church. The class teachers are permitted to exercise large liberty in the selection of supplementary curricula material, and they have authority to recommend curriculum changes, but they are not given large representation in the actual selection of the regular lesson material which they are to teach.

A glance at the table will show that such administrative duties as the transfer of teachers is distributed in the same general proportion as the problems of determining the school curriculum. There is a commendable effort to secure "division of labor" but the division has not been made on the basis of a clear-cut concept of the duties of each officer. With rare exceptions, some one of the nineteen officers or bodies participates in each of the thirteen duties enumerated in the table. There is great need of a definition of duties upon which a division of labor can be predicated.

There is as yet very little recognition of the right of the pupils to representation in the membership of councils, cabinets or other governing boards. Only seven of 245 schools reporting permit student representation in their school councils, and only three of these 245 schools have student representation in their cabinets. In 49 schools the business is brought before the entire assembly of teachers, officers and pupils and all are

permitted to participate in the determination of all school plans and policies.

III. Frequency and Content of Reports

Table XII. distributes 254 Sunday schools with reference to the type, contents and frequency of reports made to officers or supervising bodies in the local church or school. Written reports are the rule for the superintendent, the secretary and the treasurer. Eighty per cent. of the teachers do not report at all and 75 per cent. of those who do report, do so orally. Monthly, quarterly and annual reports are the most common. As a general practice, the superintendents report quarterly and the secretaries and treasurers make annual reports. The reports, in nearly all cases include (a) financial data, (b) attendance statistics, (c) activities of officer or body, and (d) recommendations.

IV. Time Schedules and School Relationships

TIME OF SUNDAY SCHOOL SESSION

Two hundred and thirty-eight Sunday schools reported on the time of their school session. Nine out of every ten schools meet before the regular preaching service on Sunday morning. An occasional school meets after the preaching service, and the others are afternoon schools. The following is the time table for 238 schools:

Hour	*Number of Schools*	*Percentage*
9:00 A. M.	3	1.3
9:15 A. M.	9	3.8
9:30 A. M.	139	58.4
9:45 A. M.	16	6.7
10:00 A. M.	39	16.4
10:30 A. M.	6	2.5
11:15 A. M.	1	.4
12:00 Noon	1	.4
12:45 P. M.	1	.4
1:00 P. M.	1	.4
2:00 P. M.	9	3.8
2:15 P. M.	2	.8
2:30 P. M.	9	3.8
3:00 P. M.	2	.8

TABLE XII—THE TYPE, CONTENTS AND FREQUENCY OF REPORTS MADE TO OFFICERS OR SUPERVISING BODIES IN THE LOCAL CHURCH OR SUNDAY SCHOOL

Officer or Supervising Body	Total Reported	Type of Report: No. Making: Written Reports	Type of Report: No. Making: Oral Reports	Frequency of Making Reports: Number Reporting: W'kly	M'thly	Bi-M'thly	Quarterly	Semi-annually	Annually	No Information	No Report	Contents of Reports: Number Whose Reports Include: Financial Statement	Attendance Statistics	Report on Activities	Recommendations
Church Committee	31	10	10	0	5	0	2	1	8	7	8	6	12	15	13
Director of Rel. Ed.	10	5	4	0	5	0	3	0	0	2	0	2	4	6	4
Church School Cabinet	35	8	11	1	3	0	5	0	9	7	10	7	11	11	9
Superintendent	254	137	49	2	29	0	82	4	65	17	55	111	147	164	138
Secretary	254	155	32	20	36	0	58	3	71	21	45	62	182	103	51
Treasurer	253	178	23	10	43	1	64	4	84	18	29	204	26	21	21
Supervisors, Music	63	1	8	1	6	0	3	0	3	16	34	0	4	12	9
Teachers	250	11	33	0	27	0	6	0	6	55	156	4	16	28	21
School Council	21	2	8	0	7	0	0	0	3	6	5	0	1	4	7
Officials of Y. P. S. C. E.	119	73	12	0	17	0	31	2	44	12	13	73	78	72	47
Officials of Boy Scouts	25	15	4	0	6	0	3	0	7	7	2	13	14	13	10
Leaders of Junior Society	50	29	10	0	13	0	10	0	16	7	4	29	31	36	24
Teachers' and Officers' Meeting	98	0	0	0	0	0	0	0	0	0	0	0	0	0	0

(Table based on data from 254 of the 256 Indiana Sunday schools surveyed.)

This time schedule will be read with interest by church school workers in other sections of the United States. In the New England states, for example, it would be as hard to find a school session before the morning service of worship as it is to find in Indiana one after that service. (See Chart IV.).

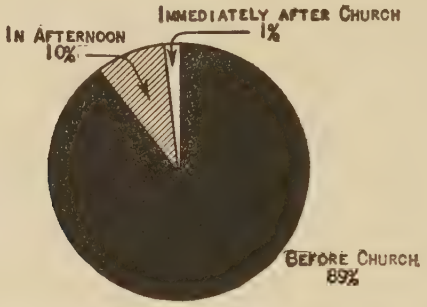


Chart IV — The Time of Day at Which 238 Sunday Schools Hold Their Sunday Sessions

The median length of the session in both rural and urban communities and in all departments is sixty minutes. Likewise the median amount of time given to the "study of the lesson" at every school session, in rural and urban communities and in all departments, is thirty minutes. These statements are based upon reports from 250 schools.

RECOGNITION OF CHILDREN AT REGULAR CHURCH SERVICES

Six out of 229 churches conduct Junior Congregations during the general service of worship of the church. Sixty-two, or 21.1 per cent., of 245 churches report the use of children's sermons; forty-one, or 16.2 per cent., have special music for the children at the regular church service; ten, or 4 per cent., uses a special ritual for children; six, or 2.5 per cent., have organized Go-to-Church Bands, and twelve, or 5 per cent., have other means of recognizing the presence of children at the regular church services.

FORMS OF COÖPERATION WITH OTHER CHURCHES

It is being increasingly recognized that the church schools have a joint responsibility for the moral and religious training of the childhood and youth of the community; that the school is a social agency which finds its fullest expression in coöperation with other agencies for individual and social betterment. Sixty-two out of 225 schools fail to report on their coöperative relationships; 193 schools report the following forms of coöperation:

Community training class, 17 schools.
Community training schools, 3 schools.
Week-day religious school for children, 17 schools.
Daily Vacation Bible School, 8 schools.
Teachers' Conferences, held at regular times for Professional growth, 13 schools.
Activities of the City, Township and County Sunday School Associations, 133 schools.
Older Boys' and Older Girls' Councils, 8 schools.
Schools of Principles and Methods, 18 schools.
Annual Sunday School Picnic, 43 schools.
Sunday School Athletic League, 12 schools.
Community Christmas Tree, 11 schools.
Mission Sunday School, 1 school.
Young People's Alliance Union Meetings, 1 school.
Union Revival Services, 5 schools.
Union Meetings, 1 school.
Religious Census, 4 schools.
Near East Relief, 2 schools.
Community Singing, 1 school.
Home Coming Day, 1 school.
Children taken to City, 1 school.
Community Service, 1 school.
Community Chorus, 1 school.
Community Bible Class with social feature, 1 school.
Unnamed, 1 school.

It will be observed at once that the above items of coöperation make up a very meager showing for 193 churches; but an

analysis of the list will disclose the beginnings, along fundamental lines, of coöperation which must mark the life of churches that are to declare a social Gospel.

TYPES OF COMMUNITY SERVICE

During a single year these 193 church schools rendered the following types of community service: community music; community pageantry; community art; community banquets; sunrise prayer meeting with community breakfast; social settlement work; social welfare association; coöperation with city health commissioners; Red Cross. Community music and social service were the predominant types of service.

COÖPERATION WITH NON-CHURCH ORGANIZATIONS

The following is the list of non-church organizations with which 193 church schools coöperated during a single year, with the number of times each was mentioned in the reports from these schools: Boy Scouts, 64 times; Girl Scouts, 8 times; Camp Fire Girls, 15 times; Boys' Department of the Y.M.C.A., 2 times; Girls' Department of the Y.W.C.A., 1 time; Y.M.C.A., 48 times; Y.W.C.A., 31 times; Red Cross, 3 times; American Legion, 1 time; Cadets, 1 time; Rescue Mission, 1 time; Community Service Organization, 1 time; Parent-Teachers Association in School, 2 times; Blue Birds, 1 time; Associated Charities, 2 times; Child's Welfare Association, 1 time; Tuberculosis League, 1 time; Juvenile Court, 1 time; Methodist Hospital, 1 time; Municipal Voter's League, 1 time; Young Woman's Business Association, 1 time; Y.M.A., 3 times; Humane Society, 1 time; Audubon Society, 1 time; Father's Club in Public School, 1 time; Girl Reserves, 1 time; Friendship Club of the Y.W.C.A., 1 time; Free Kindergarten Association, 1 time.

V. Summary

1. Only a small percentage of the churches have assumed responsibility for the organization, administration and program of the church school.

2. There is little agreement as to the duties and responsibilities of teachers and officers.

3. The weekly school session is held before the Sunday morning preaching service. The session lasts one hour, one-half of which is given to instruction.

4. Reports are made with some regularity by the administrative officers of the church school; but 80 per cent. of the teachers make no report; and three-fourths of those who do report, do so orally.

5. There are widespread, spontaneous efforts to carry the lessons of the church school into the life of the community through interdenominational coöperation. Adequate community organization will unify, direct and develop these efforts.

Chapter VI

ORGANIZATION OF SUNDAY SCHOOLS

I. Size of Schools

The organization and classification of schools depend, in large measure, upon the number of pupils in each school and the number of available teachers and officers for each school. Two hundred fourteen schools reported both their enrollment and their average attendance. From these reports the following table has been compiled:

TABLE XIII — ENROLLMENT AND AVERAGE ATTENDANCE IN 214 INDIANA SUNDAY SCHOOLS

	Enrollment		Average Attendance	
Number of Pupils	*Number of Schools Reporting*	*Percentage*	*Number of Schools Reporting*	*Percentage*
Totals.	214	100	214	100
0– 99.....	93	43.5	140	65.4
100–199.....	62	29.0	44	20.6
200–299.....	23	10.7	12	5.6
300–399.....	11	5.1	8	3.7
400–499.....	6	2.8	4	1.9
500–599.....	5	2.3	2	.9
600–699.....	3	1.4	1	.5
700–799.....	2	.9	2	.9
800–899.....	0	0	0	0
900–999.....	5	2.3	0	0
1,000–1,099	1	.5	1	.5
1,100–1,199	0	0	0	0
1,200–1,299	3	1.4	0	0

This table is graphically illustrated by Charts V and VI. Those who are charged with the organization and supervision of the Sunday schools of Indiana should recognize the lessons of this table: 43.5 per cent. of the Sunday schools have an enrollment of fewer than 100 pupils each, and 72.5 per cent.

have an enrollment of fewer than 200 pupils; 65.4 per cent. of the Sunday schools have an average attendance of fewer than 100 pupils each, and 86 per cent. an average attendance

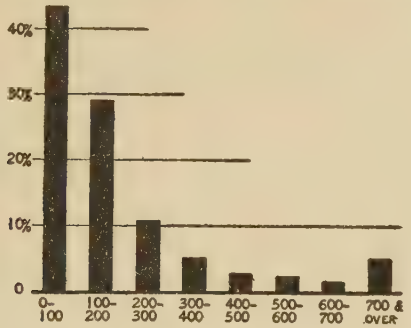


CHART V — DISTRIBUTION OF 214 INDIANA SUNDAY SCHOOLS BY ENROLLMENT

of fewer than 200 pupils. The typical Sunday school in Indiana is a *small* school. (See also Tables XIV and XV.)

If the typical Sunday school has fewer than 100 pupils

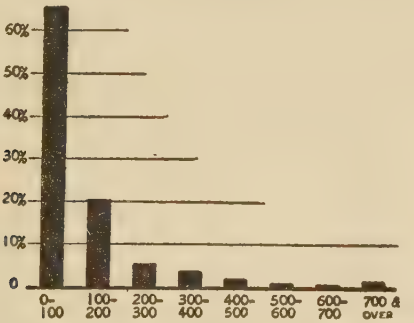


CHART VI — DISTRIBUTION OF 214 INDIANA SUNDAY SCHOOLS BY AVERAGE ATTENDANCE

enrolled, the typical school will have a small number of teachers and officers. Two hundred forty-nine schools report the following distribution of teachers and officers:

	Total Number	*Rural*	*Urban*
Regular teachers	2,607	549	2,058
Substitute teachers	246	74	172
Departmental officers	425	34	391
General officers	1,442	506	936

The mode or the group of schools most frequently found is the *four-teacher* school. The median school has eight teachers. There are, therefore, as many schools having fewer

TABLE XIV — DISTRIBUTION OF 93 INDIANA SUNDAY SCHOOLS HAVING AN ENROLLMENT OF LESS THAN 100 PUPILS

Number of Pupils Enrolled	*Number of Schools Reporting the Enrollment Indicated*
0– 9	0
10–19	1
20–29	3
30–39	11
40–49	14
50–59	20
60–69	17
70–79	10
80–89	10
90–99	7

than eight teachers as there are schools having more than eight each. One-fourth of the schools have five teachers or a smaller number each, and one-fourth have more than thirteen

TABLE XV — DISTRIBUTION OF 140 INDIANA SUNDAY SCHOOLS HAVING AN AVERAGE ATTENDANCE OF LESS THAN 100 PUPILS

Number of Pupils in Average Attendance	*Number of Schools Reporting the Average Attendance Indicated*
0– 9	0
10–19	0
20–29	18
30–39	38
40–49	25
50–59	13
60–69	10
70–79	16
80–89	14
90–99	6

teachers. The median for rural schools is 5 and for urban schools, 11. Table XVI will show 249 schools distributed as to number of teachers in each school.

TABLE XVI—THE NUMBER OF REGULAR TEACHERS PER SCHOOL IN 249 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO RURAL AND URBAN LOCATION

Number of Regular Teachers in the School	Schools which have the Number of Teachers Indicated:					
	both rural and urban		rural		urban	
	Number	*Percentage*	*Number*	*Percentage*	*Number*	*Percentage*
Totals	249	100.0	94	37.8	155	62.3
1	2	0.8	1	1.1	1	0.6
2	3	1.2	1	1.1	2	1.3
3	19	7.6	7	7.4	12	7.7
4	30	12.0	25	26.6	5	3.2
5	27	10.8	20	21.3	7	4.5
6	20	8.0	8	8.5	12	7.7
7	17	6.8	10	10.6	7	4.5
8	21	8.4	9	9.6	12	7.7
9	20	8.0	7	7.4	13	8.4
10	6	2.4	1	1.1	5	3.2
11	4	1.6	1	1.1	3	1.9
12	14	5.6	2	2.1	12	7.7
13	7	2.8	1	1.1	6	3.9
14	3	1.2	1	1.1	2	1.3
15	4	1.6	0	0.	4	2.6
16	5	2.0	0	0.	5	3.2
17	7	2.8	0	0.	7	4.5
18	3	1.2	0	0.	3	1.9
19	3	1.2	0	0.	3	1.9
20	4	1.6	0	0.	4	2.6
21	0	0.	0	0.	0	0.
22	4	1.6	0	0.	4	2.6
23	3	1.2	0	0.	3	1.9
24	4	1.6	0	0.	4	2.6
25	0	0.	0	0.	0	0.
26	1	0.4	0	0.	1	0.6
27	4	1.6	0	0.	4	2.6
28	2	0.8	0	0.	2	1.3
29	1	0.4	0	0.	1	0.6
30	3	1.2	0	0.	3	1.9
31	2	0.8	0	0.	2	1.3
32	0	0.	0	0.	0	0.
33	0	0.	0	0.	0	0.
34	0	0.	0	0.	0	0.
35	1	0.4	0	0.	1	0.6
36	2	0.8	0	0.	2	1.3
37	1	0.4	0	0.	1	0.6
38	1	0.4	0	0.	1	0.6
39	1	0.4	0	0.	1	0.6

Statistical Measure:

Median	8.3	5.6	11.5
Q_1	5.3	4.6	7.0
Q_3	13.5	7.8	18.5

(Table based on data from 249 of 256 schools surveyed.)

There are only 246 supply teachers for 2,607 regular teachers, or approximately one supply teacher for ten regular teachers. The 425 departmental officers include cradle roll and home department officers or substitutes. The average is less than two to each school. Three-fourths of the schools have no departmental officers, and one-fourth have more than three

TABLE XVII—THE NUMBER OF SUBSTITUTE OR SUPPLY TEACHERS PER SCHOOL IN 218 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO RURAL AND URBAN LOCATION.

Number of Substitute or Supply Teachers in a School	Schools which have the Number of Substitute Teachers Indicated.					
	Both rural and urban		Rural		Urban	
	[1]*Without CR and H*		[1]*Without CR and H*		[1]*Without CR and H*	
	Number	*Percentage*	*Number*	*Percentage*	*Number*	*Percentage*
Total..	173	100	75	43.35	98	56.65
0.....	105	60.7	54	72.0	51	52.0
1.....	19	11.0	7	9.3	12	12.2
2.....	12	6.9	1	1.4	11	11.2
3.....	8	4.6	3	4.0	5	5.1
4.....	10	5.8	3	4.0	7	7.1
5.....	5	2.9	1	1.3	4	4.1
6.....	4	2.3	3	4.0	1	1.0
7.....	5	2.9	3	4.0	2	2.0
8.....	2	1.2	0	0	2	2.0
9.....	0	0	0	0	0	0
10.....	1	0.6	0	0	1	1.0
11.....	1	0.6	0	0	1	1.0
12 to 17..	0	0	0	0	0	0
18.....	1	0.6	0	0	1	1.0

(Table based on data from 218 of the 256 schools surveyed.)

[1] CR = Cradle Roll. H = Home Department.

such officers. Two hundred forty-nine schools have 1,442 general officers. The median for each school is approximately five general officers.

The typical school, therefore, would have eight regular teachers; no supply teachers, no departmental officers, and five general officers, or a total of thirteen teachers and officers. For a further study of this subject see Tables XVII and XVIII.

ILLUSTRATION XXXVII: THE CHURCH PARLORS OF THE THIRD PRESBYTERIAN CHURCH. ROCHESTER, N.Y.

The folding doors divide this room into two smaller rooms when desirable. These parlors open upon the church office at one end.

ILLUSTRATION XXXVIII: ANOTHER VIEW OF SAME PARLORS

A view of the parlors given in Illustration XXXVII from the opposite direction. This picture shows the entrance from the parlors to the reception room of the church office seen in the background.

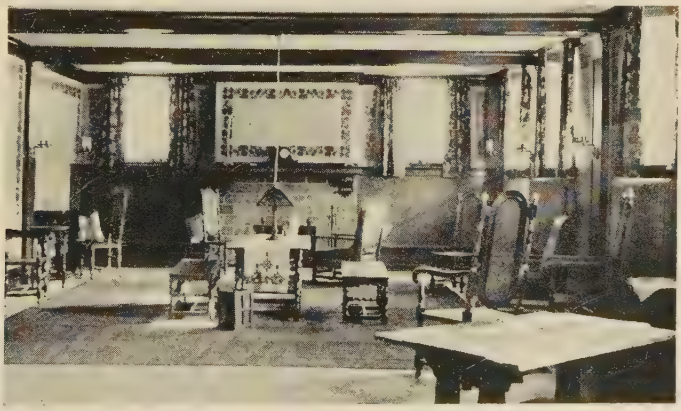


ILLUSTRATION XXXIX: MEN'S GUILD ROOM OF THE SAME CHURCH

This attractive room is used for a large variety of purposes and adjoins the dining-room.

ILLUSTRATION XL: THE MEN'S CLUB AND RECEPTION ROOM OF THE FOURTH PRESBYTERIAN CHURCH OF CHICAGO, ILL.

This room, with its piano, library and reading-room, in addition to similar facilities provided for the young men, is in almost constant use during the week, with the exception that these rooms are not used during the time of any general religious service either in the assembly room or the main auditorium.

ILLUSTRATION XLI: THE MEN'S CLUB LIBRARY OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

This is a companion room to the clubroom shown in Illustration XL.

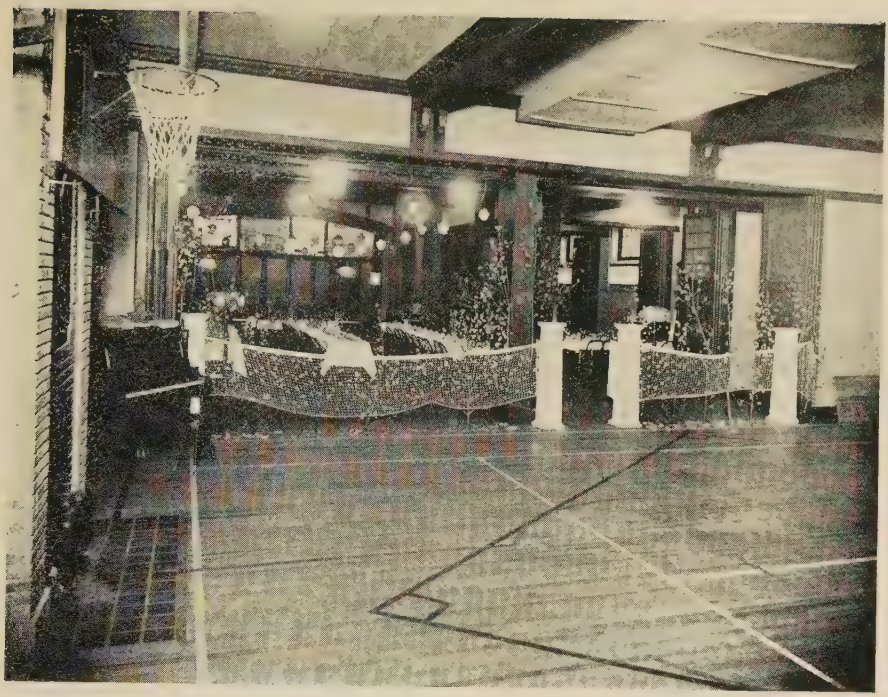


ILLUSTRATION XLII: THE GYMNASIUM AND SOCIAL ROOM FOR THE LAKE AVENUE MEMORIAL BAPTIST CHURCH, ROCHESTER, N. Y.

This gymnasium, with its large fireplace in one end, is used for many of the social activities of the congregation. The rooms adjacent to this are so arranged as shown in the illustration that they may be used for dining-rooms for smaller parties. For large dinners, the gymnasium and these supplementary rooms may all be utilized.

ILLUSTRATION XLIII: ONE CORNER OF THE GYMNASIUM IN THE LEONIA METHODIST EPISCOPAL CHURCH, LEONIA, N. J.

This room is provided with regular gymnasium equipment. It is also equipped for basket-ball, volley-ball, indoor baseball and other such games. The social room and dining-room open upon one side of this room, enabling each room to supplement the other when necessary. It also provides for the seating of an audience in the social room at athletic contests, thereby allowing the use of the full gymnasium.

ILLUSTRATION XLIV: THE GYMNASIUM OF THE FOURTH PRESBYTERIAN CHURCH, CHICAGO, ILL.

This is the best equipped church gymnasium of any visited by the Building Committee. It represents a maximum use of available space. For the gymnasium director is provided an office and examination room where accurate physical records are made and kept.

TABLE XVIII — THE NUMBER OF GENERAL SCHOOL OFFICERS PER SCHOOL, AND TOTAL NUMBER OF GENERAL SCHOOL OFFICERS IN 252 INDIANA RURAL AND URBAN SUNDAY SCHOOLS

No. of General School Officers in a School	Both Rural and Urban			Rural			Urban		
	Schools Reporting			Schools Reporting			Schools Reporting		
	No.	*%*	*Total Officers*	*No.*	*%*	*Total Officers*	*No.*	*%*	*Total Officers*
Total	252	100.	1,442	94	37.3	506	158	62.7	936
0	0	0.	0	0	0.	0	0	0.	0
1	2	0.8	2	0	0.	0	2	1.3	2
2	10	4.0	20	4	4.3	8	6	3.8	12
3	28	11.1	84	12	12.8	36	16	10.1	48
4	60	23.8	240	26	27.7	104	34	21.5	136
5	47	18.7	235	15	16.0	75	32	20.3	160
6	35	13.9	210	13	13.8	78	22	13.9	132
7	23	9.1	161	7	7.4	49	16	10.1	112
8	19	7.5	152	8	8.5	64	11	7.0	88
9	11	4.4	99	5	5.3	45	6	3.8	54
10	1	0.4	10	1	1.1	10	0	0.	0
11	2	0.8	22	1	1.1	11	1	0.6	11
12	5	2.	60	1	1.1	12	4	2.5	48
13	2	0.8	26	0	0.	0	2	1.3	26
14	3	1.2	42	1	1.1	14	2	1.3	28
15	1	0.4	15	0	0.	0	1	0.6	15
16	1	0.4	16	0	0.	0	1	0.6	16
17	0	0.	0	0	0.	0	0	0.	0
18	0	0.	0	0	0.	0	0	0.	0
19	1	0.4	19	0	0.	0	1	0.6	19
* * *									
29	1	0.4	29	0	0.	0	1	0.6	29

(Table based on data from 252 of 256 schools surveyed.)

II. Forms of Organization

PRESENT STATUS OF SUNDAY-SCHOOL ORGANIZATION

There are almost as many different organization plans as there are Sunday schools. It is difficult to devise a system of classification which will adequately account for the varied forms of school organization. Using the categories of "main school" [1] and "departments" we can, however, get a

[1] The term "main school" is used in this chapter because it is popularly used to designate that section of the school which has not been broken up into departmental groups.

very satisfactory basis of comparison, provided we keep in mind that there is but little uniformity of practice regarding the exact age-limits of the various departments. Seven out of every ten Sunday schools included in this survey consist of a "main school" with no divisions or departments of any kind, except the class divisions. 94.7 per cent. of the rural schools and 49.3 per cent. of the urban schools are of this "main school" type. Table XIX, which follows, shows the distribution of 250 schools according to their departmental organizations:

TABLE XIX—THE DEPARTMENTAL ORGANIZATION AND NUMBER OF DEPARTMENTS IN EACH SCHOOL (EXCLUSIVE OF CRADLE ROLL AND HOME DEPARTMENTS) IN 250 INDIANA SUNDAY SCHOOLS, DISTRIBUTED WITH REFERENCE TO RURAL AND URBAN LOCATION

	Schools Organized with the Number of Departments Indicated			
	RURAL AND URBAN		RURAL	URBAN
Number of Departments	*Number*	*Per Cent.*	*Number*	*Number*
Totals..	250	100.	94	156
"Main school"	176	70.4	89	87
"Main school" and one department	39	15.6	4	35
"Main school" and two departments	14	5.6	0	14
"Main school" and three departments	6	2.4	0	6
Five departments	3	1.2	0	3
[1] Six departments	9	3.6	1	8
[2] Seven departments	3	1.2	0	3

[1] Includes four schools which conform to the following classification: Beginners, 4, 5 years; Primary, 6, 7, 8 years; Junior, 9, 10, 11, 12 years; Intermediate, 13, 14, 15, 16 years; Senior, 17, 18, 19, 20 years; Adult, above 20 years.

[2] These three schools conform to the following classification: Beginners, 4, 5 years; Primary, 6, 7, 8 years; Junior, 9, 10, 11 years; Intermediate, 12, 13, 14 years; Senior, 15, 16, 17, years; Young People, 18-23 years; Adult, 24 years and above.

(Table based on data from 250 of the 256 schools surveyed.)

The fact that but seven schools out of 250 fully conform to either the earlier or the present organization standards of the International Sunday School Council of Religious Education, after a decade of promotion by denominational and

interdenominational agencies, would seem to justify a very careful study of the problems involved in Sunday school organization. Perhaps the majority of the schools are not large enough to carry the standardized organization scheme. (See Chart VII.)

A study of the attempt to introduce graded lesson series into the Indiana Sunday schools will throw some light on the

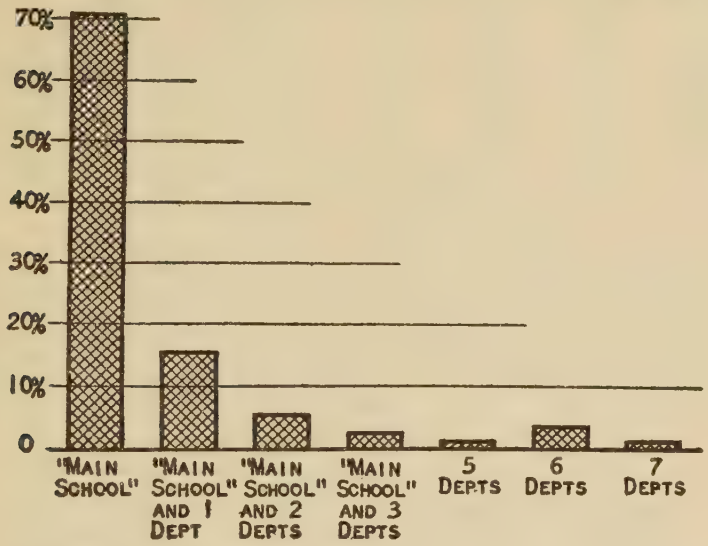


CHART VII — PLAN OF ORGANIZATION OF 250 INDIANA SUNDAY SCHOOLS

question of graded organization. The following table shows the rate at which graded lessons were introduced into 251 Sunday schools from 1911 to 1919. This Table is graphically illustrated by Chart VIII.

For purposes of a more detailed study, 193 schools were selected for which there were available complete data on both the curricula in use and the size of the schools. Table XXI shows the progress of graded instruction in these 193 schools from 1911 to 1919, and Chart IX portrays the facts graphically. While Tables XX and XXI and Charts VIII and IX show a steady increase in the percentage of the schools using

TABLE XX — TYPES OF LESSON SYSTEMS USED IN INDIANA SUNDAY SCHOOLS REPORTING ON LESSON SYSTEMS FOR THE YEARS 1911 TO 1919, INCLUSIVE

Years	Number of Schools Reporting for the Year Indicated	Schools Using in the Designated Year the Type of Lesson Systems Indicated					
		Graded Lessons		Ungraded Lessons		Both Graded and Ungraded Lessons	
		No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
1911..	193	20	10.4	142	73.6	31	16.1
1912..	196	20	10.2	142	72.5	34	17.4
1913..	200	21	10.5	141	70.5	38	19.0
1914..	209	26	12.4	140	67.0	43	20.6
1915..	222	33	14.9	141	63.5	48	21.6
1916..	228	39	17.1	134	58.8	55	24.1
1917..	236	42	17.8	131	55.5	63	26.7
1918..	239	47	19.7	125	52.3	67	28.0
1919..	251	46	18.3	129	51.4	76	30.3

(Table based on data from 251 of the 256 schools surveyed.)

graded lessons, with perhaps a slight loss in 1919-20, *the gain has been very slow.* What accounts for this slow gain? One answer to this question will be found when we place Table XXI over against a table showing the size of these schools. This correlation is shown in Table XXII. Chart X makes this

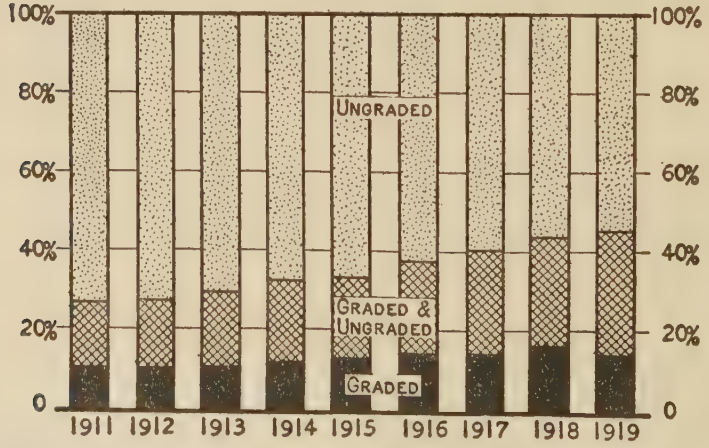


CHART VIII — TYPES OF LESSON SYSTEMS USED IN INDIANA SUNDAY SCHOOLS REPORTING ON LESSON SYSTEMS FOR THE YEARS 1911–19 INCLUSIVE

TABLE XXI — TYPES OF LESSON SYSTEMS IN 193 SUNDAY SCHOOLS WHICH REPORT THE LESSON SYSTEMS USED FOR THE CALENDAR YEARS 1911-1919, INCLUSIVE

Years	*Number of Schools Reporting for the Year Indicated*	Schools Using in the Designated Year the Type of Lesson Systems Indicated					
		Graded Lessons		Ungraded Lessons		Both Graded and Ungraded Lessons	
		No.	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*
1911..	193	20	10.4	142	73.1	31	16.1
1912..	193	20	10.4	141	72.5	32	16.6
1913..	193	21	10.9	137	71.0	35	18.3
1914..	193	23	11.9	131	67.9	39	20.2
1915..	193	25	13.0	129	66.8	39	20.2
1916..	193	28	14.5	120	62.2	45	23.3
1917..	193	28	14.5	115	59.6	50	26.0
1918..	193	31	16.1	108	56.0	54	28.0
1919..	193	28	14.5	105	54.4	60	31.1

(Table based on data from 193 of the 256 schools surveyed.)

table tell an important story, namely: *there is a direct relationship between the growth of graded instruction and the size of the school.* Graded lessons have made slow progress in small schools and in the advanced grades. The foregoing charts and tables make it very clear that the organization

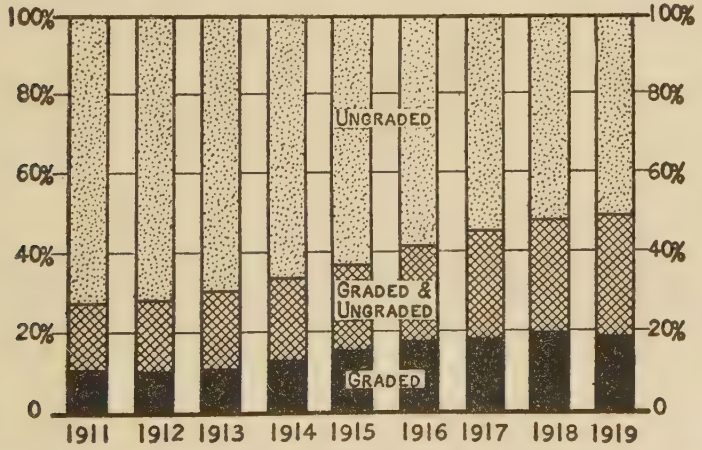


Chart IX — Percentage of 193 Sunday Schools Using Graded Lessons Only, Ungraded Lessons Only, or Both Graded and Ungraded Lessons for the Calendar Years 1911–19 Inclusive

necessary to carry graded instruction has not found its way into the small schools, and consequently there is little prospect of a greatly increased use of graded lessons in small schools until both the organization and administration of small

TABLE XXII — 193 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE GRADATION OF THE LESSON SYSTEMS USED BY PUPILS OF VARIOUS AGES DURING THE CALENDAR YEARS 1911–1919, INCLUSIVE, AND SIZE OF THE SCHOOL

1911

		Graded Lessons				Ungraded Lessons			
Ages	*Total*	*0–99 Pupils*	*100–199 Pupils*	*200–299 Pupils*	*300+ Pupils*	*0–99 Pupils*	*100–199 Pupils*	*200–299 Pupils*	*300+ Pupils*
4 & 5..	193	8	12	9	22	73	34	17	18
6– 8..	579[1]	24	36	25	63	219	102	53	57
9–11..	579	21	34	19	55	222	104	59	65
12–14..	579	18	33	15	42	225	105	63	78
15–17..	579	12	30	13	31	231	108	65	89
18–24..	965	15	42	19	31	390	198	111	169

1912

		Graded				Ungraded			
4 & 5..	193	3	8	9	22	78	38	17	18
6– 8..	579	9	24	25	63	234	114	53	57
9–11..	579	21	32	19	55	222	106	59	65
12–14..	579	18	36	15	42	225	102	63	78
15–17..	579	12	33	13	31	231	105	65	89
18–24..	965	15	43	19	31	390	187	111	169

1913

		Graded				Ungraded			
4 & 5..	193	8	13	10	25	73	33	16	15
6– 8..	579	24	39	28	72	219	99	50	48
9–11..	579	21	37	22	64	222	101	56	56
12–14..	579	19	36	18	47	224	102	60	73
15–17..	579	12	33	16	33	231	105	62	87
18–24..	965	15	43	24	31	390	187	106	189

[1] The distribution of schools by age groups and by types of lesson systems used was first made by one- or two-year periods. In condensing the detailed table the number of schools in the years or periods united have been added together. For example, the distribution of the lesson systems for the sixth year in 193 schools was added to the distributions for the seventh and eighth years of the same 193 schools. This gives a total of 579 schools which should be divided by three to give the actual number of schools. This method preserved the relative percentage and made it unnecessary to use fractions in some cases. The following table will show in detail the method used:

	No. of Schools Reporting	Graded Lessons				Ungraded Lessons			
Ages		*0–99 Pupils*	*100–199 Pupils*	*200–299 Pupils*	*300+ Pupils*	*0–99 Pupils*	*100–199 Pupils*	*200–299 Pupils*	*300+ Pupils*
6	193	8	12	9	21	17	34	17	19
7	193	8	12	9	21	17	34	18	19
8	193	8	12	9	21	17	34	18	19
Totals...	579	24	36	27	63	54	102	53	57

TABLE XXII — 193 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE GRADATION OF THE LESSON SYSTEMS USED BY PUPILS OF VARIOUS AGES DURING THE CALENDAR YEARS 1911–1919, INCLUSIVE, AND SIZE OF THE SCHOOL—*Continued*

Ages	*Total*	Graded Lessons 0–99 *Pupils*	100–199 *Pupils*	200–299 *Pupils*	300+ *Pupils*	Ungraded Lessons 0–99 *Pupils*	100–199 *Pupils*	200–299 *Pupils*	300+ *Pupils*
				1911					
		Graded				Ungraded			
4 & 5..	193	9	13	12	28	72	33	14	12
6– 8..	579	27	39	36	82	216	99	42	38
9–11..	579	24	37	31	71	219	101	47	49
12–14..	579	21	36	26	55	222	102	52	65
15–17..	579	12	33	20	41	231	105	58	79
18–24..	965	15	43	29	36	390	187	101	164
				1912					
		Graded				Ungraded			
4 & 5..	193	10	13	13	28	71	33	13	12
6– 8..	579	30	39	39	83	213	99	39	37
9–11..	579	27	37	34	73	216	101	44	47
12–14..	579	24	36	27	57	219	102	51	63
15–17..	579	15	33	20	43	228	105	58	77
18–24..	965	20	43	29	41	385	187	101	159
				1913					
		Graded				Ungraded			
4 & 5..	193	11	17	15	30	70	29	11	10
6– 8..	579	33	51	45	90	210	87	33	30
9–11..	579	30	48	37	73	213	90	41	47
12–14..	579	27	44	29	58	216	94	49	62
15–17..	579	18	42	22	46	225	96	56	74
18–24..	965	25	53	34	44	380	177	96	156
				1914					
		Graded				Ungraded			
4 & 5..	193	11	18	17	31	70	28	9	9
6– 8..	579	33	57	48	93	210	81	30	27
9–11..	579	30	54	40	75	213	84	38	45
12–14..	579	27	50	35	61	216	88	43	59
15–17..	579	18	44	26	49	225	94	52	71
18–24..	965	25	53	33	44	380	177	97	156
				1915					
		Graded				Ungraded			
4 & 5..	193	11	22	19	32	70	24	7	8
6– 8..	579	33	69	52	93	210	69	26	27
9–11..	579	30	56	43	84	213	82	35	36
12–14..	579	27	48	38	68	216	90	40	52
15–17..	579	18	40	29	55	225	98	49	65
18–24..	965	25	53	39	54	380	177	91	146
				1916					
		Graded				Ungraded			
4 & 5..	193	11	22	21	33	70	24	5	7
6– 8..	579	33	66	62	96	210	72	16	24
9–11..	579	30	53	46	86	213	85	32	34
12–14..	579	27	41	39	67	216	97	39	53
15–17..	579	15	34	29	52	228	102	49	68
18–24..	965	20	46	42	49	385	179	88	151

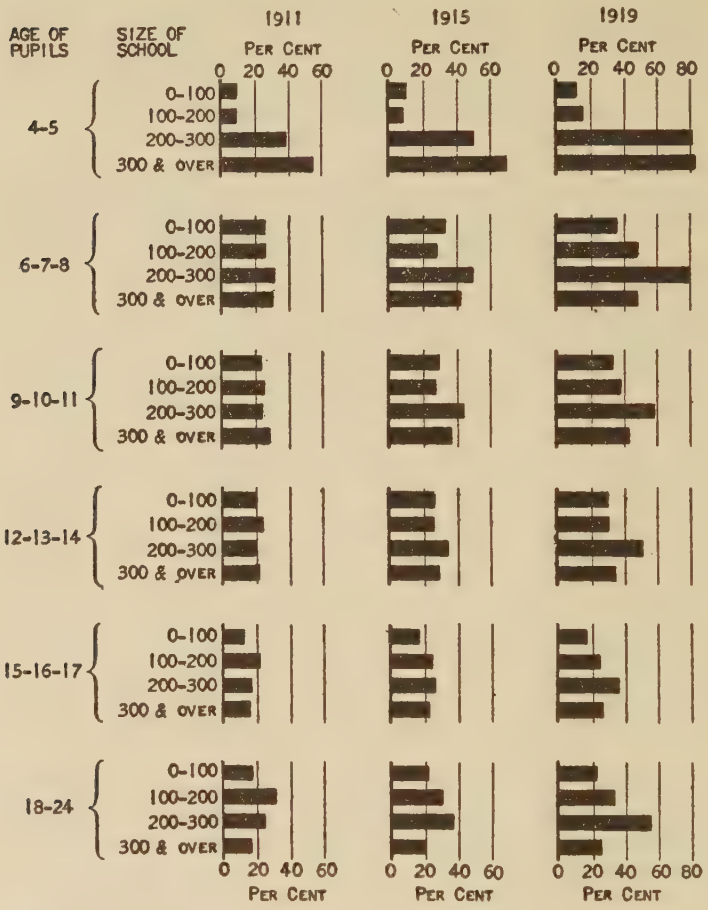


CHART X — INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO PRESENT ENROLLMENT, DESIGNATED AGE-GROUPS, AND THE PERCENTAGE USING GRADED LESSONS FOR THE YEARS 1911–19, INCLUSIVE. (SEE TABLE XXII.)

schools are made consistent with the demands of graded instruction. Table XIII, showing the number of small schools; Chapter XVI, showing that church schools are unsupervised, and Illustration XLV, showing one of many buildings in which graded organization is very difficult, should be carefully studied in this connection.

A "FOUR-PLAN" ORGANIZATION SCHEME

To provide a method of adapting the form of the organization to the size of the school and, at the same time, of preserving the essential factors necessary to efficient school work, the following organization plans have been developed. These plans were developed as a contribution towards an index number, or composite standard for the church schools of Indiana.[1] It is thought that these plans may prove to be useful instruments for measuring the completeness of organization of schools of widely varying sizes. A uniform age-grouping of children is preserved in all four plans. The application of these plans to schools of the sizes indicated will, it is believed, provide a supervisor for every seven to nine teachers from the smallest to the largest schools. The use of these plans would lessen the problem of providing competent supervision. It would also tend to produce a uniform age-distribution within the membership of all classes and thus make it easier to adapt graded lesson material to pupils in the small schools.

The committee on education in each plan is understood to be entrusted with the entire educational program of the church and to have power to correlate under a single administrative agent the whole educational task of the church.

The Director of Religious Education is the ranking officer under each plan. The General Executive, commonly known as the "Superintendent," is an executive agent of the educational head of the school. In Plan IV, the Director of Religious Education assumes the executive function, as well as the educational leadership of the school. In each plan the effort has been to differentiate between the supervisory function and the administrative function, even when both functions are performed by the same officer.

These "plans" were sent out to several hundred experienced Sunday school executives and to many professional educators, who are specializing in religious education, for the purpose of arriving at a ranking for the various items in the

[1] See Volume II.

proposed plans by the method of median judgments. The rankings which have been adopted are, therefore, the consensus of expert judgment and not the opinion of any one person. The proposed organization plans are as follows:

PLAN I. SCHOOLS WITH 800 OR MORE PUPILS

1. Committee on Education ..... (20%)
2. General Officers ..... (20%)
   (a) Director of Religious Education ..... (10%)
   (b) General Superintendent ..... (5%)
   (c) Secretary-Treasurer ..... (5%)
3. Supervisory Staff ..... (15%)
   Not fewer than three supervisors with specialized duties.
4. Departmental Principals ..... (24%)
   (a) Cradle Roll Principal ..... (3%)
   (b) Beginners' Department Principal ..... (3%)
   (c) Primary Department Principal ..... (3%)
   (d) Junior Department Principal ..... (3%)
   (e) Intermediate Department Principal ..... (3%)
   (f) Senior Department Principal ..... (3%)
   (g) Young People's Department Principal ... (3%)
   (h) Adult Department Principal ..... (3%)
5. Class Teachers ..... (21%)
   Selected for groups of pupils within age limits of departments, as follows:
   (a) Beginners, 4, 5 years ..... (3%)
   (b) Primary, 6, 7, 8 years ..... (3%)
   (c) Junior, 9, 10, 11 years ..... (3%)
   (d) Intermediate, 12, 13, 14 years ..... (3%)
   (e) Senior, 15, 16, 17 years ..... (3%)
   (f) Young People, 18–23 years ..... (3%)
   (g) Adult, 24 years and above ..... (3%)

PLAN II. SCHOOLS FROM 200 TO 800 PUPILS

1. Committee on Education ..... (20%)
2. General Officers ..... (28%)
   (a) Director of Religious Education ..... (10%)

(b) General Superintendent ..... (6%)
(c) Secretary-Treasurer ..... (6%)
(d) One or more Supervisors of Instruction, Expression, etc. ..... (6%)

3. Departmental Principals ..... (24%)
   (a) Cradle Roll Principal..... (3%)
   (b) Beginners' Department Principal..... (3%)
   (c) Primary Department Principal..... (3%)
   (d) Junior Department Principal..... (3%)
   (e) Intermediate Department Principal..... (3%)
   (f) Senior Department Principal..... (3%)
   (g) Young People's Department Principal.... (3%)
   (h) Adult Department Principal..... (3%)
4. Class Teachers ..... (28%)
   Selected for groups of pupils within age limits as follows:
   (a) Beginners, 4, 5 years..... (4%)
   (b) Primary, 6, 7, 8 years..... (4%)
   (c) Junior, 9, 10, 11 years..... (4%)
   (d) Intermediate, 12, 13, 14 years..... (4%)
   (e) Senior, 15, 16, 17 years..... (4%)
   (f) Young People, 18–23 years..... (4%)
   (g) Adult, 24 years and above..... (4%)

PLAN III. SCHOOLS FROM 100 TO 200 PUPILS

1. Committee on Education..... (15%)
2. General Officers ..... (26%)
   (a) Director of Religious Education.....(15%)
   (b) General Superintendent ..... (6%)
   (c) Secretary-Treasurer ..... (5%)
3. Divisional Superintendents ..... (27%)
   (a) Children's Division Superintendent..... (9%)
   For leaders and teachers of all groups eleven years of age and below.
   (b) Young People's Division Superintendent. (9%)
   For leaders and teachers of all groups from twelve to twenty-three years of age, inclusive.
   (c) Adult Division Superintendent..... (9%)
   For leaders and teachers of all groups twenty-four years of age and above.

4. Class Teachers ..... (32%)
   Selected for pupils within the following age groups:
   (a) Cradle Roll (Principal) 1–3 years..... (4%)
   (b) Beginners, 4, 5 years..... (4%)
   (c) Primary, 6, 7, 8 years..... (4%)
   (d) Junior, 9, 10, 11 years..... (4%)
   (e) Intermediate, 12, 13, 14 years..... (4%)
   (f) Senior, 15, 16, 17 years..... (4%)
   (g) Young People, 18–23 years..... (4%)
   (h) Adult, 24 years and above..... (4%)

PLAN IV. SCHOOLS WITH FEWER THAN 100 PUPILS

1. Committee on Education..... (18%)
2. General Officers ..... (25%)
   (a) Director of Religious Education (Superintendent) ..... (15%)
   (b) Secretary-Treasurer ..... (10%)
3. Class Teachers ..... (42%)
   Selected within the limits of the following age groups:
   (a) Cradle Roll and Beginners, 1–5 years.... (6%)
   (b) Primary, 6, 7, 8 years..... (6%)
   (c) Junior, 9, 10, 11 years..... (6%)
   (d) Intermediate, 12, 13, 14 years..... (6%)
   (e) Senior, 15, 16, 17 years..... (6%)
   (f) Young People, 18–23 years..... (6%)
   (g) Adult, 24 years and above..... (6%)
4. Divisional or Departmental Superintendent. Whenever there are two or more classes in a department or division..... (15%)

DEPARTMENTAL ORGANIZATION

In actual practice, in the Indiana Sunday schools discussed in this report, children are grouped into classes of every conceivable age-combination. In some cases these clases are united into larger departmental organizations. The larger number of schools have no departmental classifications, and only seven of

the entire 256 schools surveyed conform to either the six- or seven-department plan approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association. On the basis of the entering ages of pupils the 2,554 classes in 251 Indiana Sunday schools may be roughly classified into nineteen groups as follows:

Name of Group	*Entering Age*	*Ages Included*	*No. of Classes*
Nursery	3	3, only	29
Kindergarten	3	3 and above	146
*†Beginners	4	4 and 5	17
Beginners	4	4 and above	90
*†Primary	6	6, 7 and 8	73
Primary	6	6 and above	79
*Junior	9	9, 10 and 11	37
†Junior	9	9, 10, 11 and 12	90
Junior	9	9 and above	360
*Intermediate	12	12, 13 and 14	30
†Intermediate	13	13, 14, 15 and 16	71
Intermediate	12	12 and above	217
*Senior	15	15, 16 and 17	16
†Senior	17	17, 18, 19 and 20	41
Senior	15	15 and above	24
*Young People	18	18–24	16
†Adult	21	21 and above	41
*Adult	25	25 and above	16
Main School	Any age	All ages	1,161

The names included in the first column are not usually applied to all the age-groups named. In many cases they are designated by a class number or a class name. These age-groups are used in this classification to show the different methods of classifying children of the different entering ages. The departments marked * conform to the present approved standard age-groupings; the departments marked † conform to an earlier age-grouping which was promoted for nearly a decade in Indiana and other states. It is again apparent, as one examines this table, that the departmental classification of the Indiana Sunday schools has not been successfully achieved. When 1,161 classes out of 2,554 are open to all ages; when there are 90 classes of beginners that make no age limit for the group, to only 17 with a fixed age limit; when there are 360 classes of juniors with no age limit, to a total of 127 classes with either old or the new age limits,

etc.,—it is evident that the efforts of the denominational and interdenominational Sunday school secretaries have not been attended by a large measure of success.

Departmental organization is, in many cases, merely a new arrangement of classes without the inclusion of the super-

TABLE XXIII—THE NUMBER OF DEPARTMENTAL TEACHERS' MEETINGS HELD DURING ONE YEAR BY 216 INDIANA SUNDAY SCHOOLS, DISTRIBUTED WITH REFERENCE TO THE RURAL OR URBAN LOCATION OF THE SCHOOLS

Number of Departmental Teachers' Meetings Held in One Year	Schools Holding the Number of Departmental Teachers' Meetings Indicated:					
	RURAL AND URBAN		RURAL		URBAN	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total...	216	100.0	92	42.6	124	57.4
0.....	186	82.3	91	98.9	95	76.6
1.....	1	.4	0	0	1	.8
2.....	2	.9	0	0	2	1.6
3.....	1	.4	0	0	1	.8
4.....	2	.9	0	0	2	1.6
5.....	1	.4	0	0	1	.8
6.....	3	1.4	0	0	3	2.4
7.....	0	0	0	0	0	0
8.....	3	1.4	0	0	3	2.4
9.....	0	0	0	0	0	0
10.....	3	1.4	0	0	3	2.4
11.....	2	.9	0	0	2	1.6
12.....	6	2.8	1	1.1	5	4.0
13.....	0	0	0	0	0	0
14.....	0	0	0	0	0	0
15–19.....	2	.9	0	0	2	1.6
20–24.....	1	.4	0	0	1	.8
25 and above	3	1.2	0	0	3	2.4

(Table based on data from 216 of 255 schools surveyed.)

visory factors for which departmental organization is supposed to stand. Departmental teachers' meetings, and other social and business meetings held during the year, would be one method of measuring the activity of departmental organizations. Table XXIII shows that in 216 Sunday schools there were 186, or 82.3 per cent., in which there were no departmental teachers' meetings during the twelve months preceding the date of this survey. Thirty schools report from

TABLE XXIV—DISTRIBUTION OF DEPARTMENTAL SOCIAL AND BUSINESS MEETINGS FOR TEACHERS AND OFFICERS, AND PUPILS IN 250 INDIANA SUNDAY SCHOOLS

DEPARTMENT	DEPARTMENTAL SOCIAL AND BUSINESS MEETINGS FOR TEACHERS, OFFICERS AND PARENTS		DEPARTMENTAL SOCIAL AND BUSINESS MEETINGS FOR PUPILS	
	Number schools	*Number meetings*	*Number schools*	*Number meetings*
Cradle Roll	0	0	0	2
Nursery	5	6	1	8
Beginners	4	8	1	1
Primary	4	12	1	2
Junior	7	31	11	126
Intermediate	6	44	16	493
Senior	2	3	5	85
Young People	3	9	6	147
Adult	1	1	4	40
Home	0	0	1	2
[2] Main School	8	57	40	573
[1] Undistributed	15	140	26	881

[1] Meetings reported but department not designated.
[2] These meetings of the main school are not strictly departmental meetings, but they are included in order to show the comparative activity of the "main school" and the departments.

one to sixty meetings each year. There are virtually no departmental teachers' meetings in the rural schools. The number of social and business meetings held during the same year by 250 Sunday schools is shown in Table XXIV.

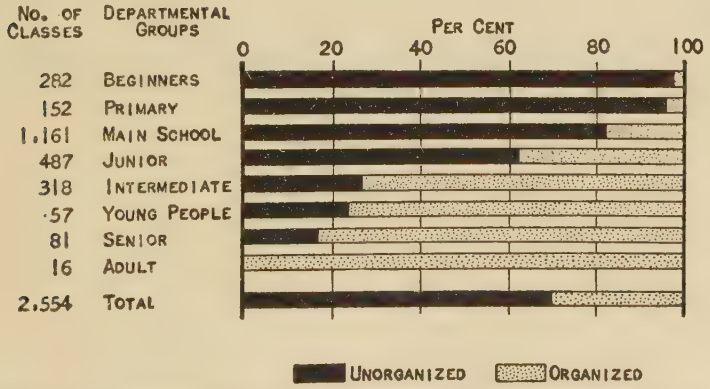


Chart XI—Distribution of 2,554 Organized and Unorganized Classes by Departmental Groups.

The departmental meetings of all kinds are limited to a very few schools, and virtually all of these are urban schools. Junior and intermediate departments are most active.

Parent-teachers' meetings, either for the school as a whole or for the departments, are almost unknown. Out of 202 schools reporting on this subject only two had had meetings

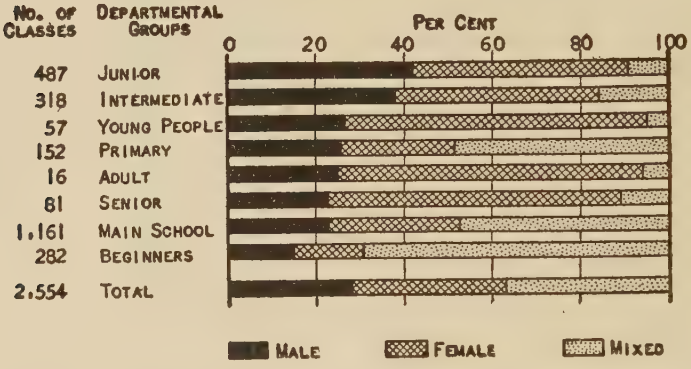


Chart XII — Sex-Segregation in 2,554 Sunday School Classes Distributed by Departmental Groups.

of this sort within a year. One of these schools had held one such meeting and the other had held six. Both were urban schools.

One hundred five departmental superintendents reported the following number of assistants:

54	departments had	no assistants.
21	" "	1 assistant.
15	" "	2 assistants.
5	" "	3 "
3	" "	4 "
2	" "	5 "
3	" "	6 "
1	department "	8 "
1	" "	11 "

TABLE XXV—THE NUMBER OF DEPARTMENTAL OFFICERS PER SCHOOL IN 224 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO RURAL OR URBAN LOCATION OF THE SCHOOLS

Number of Departmental Officers in a School	Schools which Report Having the Number of Departmental Officers Indicated: Both Rural and Urban — Excluding Cradle Roll and Home Department		Both Rural and Urban — With Cradle Roll and Home Department		Rural — Excluding Cradle Roll and Home Department		Rural — With Cradle Roll and Home Department		Urban — Excluding Cradle Roll and Home Department		Urban — With Cradle Roll and Home Department	
	Number of Schools	Aggregate No. Departmental Officers	Number of Schools	Aggregate No. Departmental Officers	Number of Schools	Aggregate No. Departmental Officers	Number of Schools	Aggregate No. Departmental Officers	Number of Schools	Aggregate No. Departmental Officers	Number of Schools	Aggregate No. Departmental Officers
Totals	224	350	224	425	86	17	86	34	138	333	138	391
0	140	0	124	0	79	0	71	0	61	0	53	0
1	20	20	21	21	3	3	5	5	17	17	16	16
2	21	42	21	42	2	4	7	14	19	38	14	28
3	7	21	17	51	0	0	1	3	7	21	16	48
4	7	28	10	40	1	4	1	4	6	24	9	36
5	6	30	3	15	0	0	0	0	6	30	3	15
6	5	30	7	42	1	6	0	0	4	24	7	42
7	9	63	7	49	0	0	0	0	9	63	7	49
8	3	24	4	32	0	0	1	8	3	24	3	24
9	1	9	3	27	0	0	0	0	1	9	3	27
10	1	10	3	30	0	0	0	0	1	10	3	30
15	1	15	1	15	0	0	0	0	1	15	1	15
16	1	16	0	0	0	0	0	0	1	16	0	0
18	0	0	1	18	0	0	0	0	0	0	1	18
20	1	20	1	20	0	0	0	0	1	20	1	20
22	1	22	0	0	0	0	0	0	1	22	0	0
23	0	0	1	23	0	0	0	0	0	0	1	23

(Table based on data from 224 of 256 schools surveyed.)

One hundred forty-eight departmental superintendents reported on the number of classes in their departments. The median number of classes for the 148 departments is 5.7. There are, therefore, as many departments with 5 or fewer classes as there are with six or more classes. One hundred thirty-seven departmental superintendents report a median of 6.8 teachers with the mode, or most common group, 6. If the six-teacher department is the most common department, it is clear that departmental organization has not found its way into the smaller schools. Table XXV shows the distribution of departmental officers in rural and urban schools.

THE ORGANIZED CLASS

Table XXVI shows the distribution of 2,554 classes in 251 Sunday schools. Of the classes 775, or 30.3 per cent., are organized. Approximately 18 per cent. of the classes in the non-departmentalized "main schools" are organized. There are 912 mixed classes, 130 of which are organized. Of this number, 545 are in the "main school" or non-departmentalized group. There are 918 classes of females, 404 of which are organized, and there are 724 classes of males, 241 of which are organized. Taken as a whole, three out of every ten classes are organized. Eleven out of every 25 female classes are organized; a little more than three out of every ten male classes are organized; one out of every seven mixed classes is organized. The great majority of the mixed classes are in the "main school" group. The most popular groups for organized classes are the junior and intermediate grades. While class organization is not limited to any age or sex or type of school the facts justify the statement that the organized class movement has been more popular among females than among males; more popular in graded than in ungraded schools; more popular with early and middle adolescents than with other groups. The same table, Number XXVI, shows that sex-segregation begins even in the nursery, and extends throughout the entire school.

The following table shows the tendency towards sex segregation in 251 Sunday schools.

Age Group	Total	Males	Females	Mixed
Total number of classes for all groups	2,554	724	918	912
Beginners	282	45	44	193
Primary	162	42	43	77
Junior	487	205	237	45
Intermediate	318	122	147	49
Senior	65	15	43	7
Young People	56	15	38	3
Adults	16	4	11	1
"Main School"	1,161	270	345	546

Charts XI and XII show the distribution of organized and unorganized classes, and the facts of sex-segregation throughout certain-age-groupings, roughly formed from the more detailed groupings in Table XXVI. (See pp. 304-307.)

III. Summary

a. The majority of the Sunday schools are *small* schools.

b. Seventy per cent. of the Sunday schools are completely ungraded and only 2.8 per cent. are completely graded.

(c) There is a direct relationship between the size of the Sunday school and both graded organization and graded instruction.

(d) A "Four-Plan" Organization scheme is suggested to meet the demands of schools of widely varying sizes.

(e) Nineteen different classification groups were revealed in the survey of 256 churches. The analysis of these groups makes it clear that the standardized departmental classification has not been widely adopted in Indiana and suggests again that this type of departmental organization does not fit the schools generally found in Indiana. It also raises questions regarding the efficacy of denominational and interdenominational supervision and promotion.

(f) The small number of departmental meetings of all kinds seems to be another evidence that departmental organization is often a mere conformity to the mechanical requirements of a new organization-scheme, without the essential activities which should characterize the departmental organization.

TABLE XXVI[1]—THE NUMBER OF ORGANIZED AND UNORGANIZED CLASSES PER DEPARTMENT AND SEX OF PUPILS IN THE CLASS, IN 251 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO AGE OF PUPILS ENTERING THE DEPARTMENT AND RANGE OF AGES IN DEPARTMENTS

Departmental Groups	Entering Age	Ages included	Total Number of Classes: Both Organized and Unorganized	Total Number of Classes: Organized	Total Number of Classes: Unorganized	Number of Classes: Males: Organized	Males: Unorganized	Females: Organized	Females: Unorganized	Mixed: Organized	Mixed: Unorganized
Totals			2,554	775	1,779	241	483	404	514	130	782
Nursery	3	3 only	29	0	29	0	3	0	3	0	23
Kindergarten	3	3+	146	1	145	1	18	0	18	0	109
[2] Beginners	4	4, 5	17	0	17	0	0	0	0	0	17
Beginners	4	4+	90	5	85	3	20	2	21	0	44
[2] Primary	6	6, 7, 8	73	0	73	0	15	0	16	0	42
Primary	6	6+	79	6	73	1	26	5	22	0	25
[2] Junior	9	9, 10, 11	37	1	36	0	18	1	18	0	0
[3] Junior	9	9, 10, 11, 12	90	24	66	10	35	14	28	0	3
Junior	9	9+	360	158	202	54	88	83	93	21	21
[2] Intermediate	12	12, 13, 14	30	20	10	9	5	11	5	0	0
[3] Intermediate	13	13, 14, 15, 16	71	54	17	22	9	31	6	1	2
Intermediate	12	12+	217	160	57	53	24	80	14	27	19
[2] Senior	15	15, 16, 17	16	16	0	6	0	10	0	0	0
[3] Senior	17	17, 18, 19, 20	41	37	4	10	1	23	2	4	1
Senior	15	15+	24	14	10	4	0	8	10	2	0
[2] Young People	18	18–24	16	16	0	4	0	11	0	1	0
[3] Young People	21	21+	41	38	3	11	0	25	2	2	1
[3] Adult	25	25+	16	16	0	4	0	11	0	1	0
Main School	Any Age	All Ages	1,161	209	952	49	221	89	256	71	475

(Table based on data from 251 of 256 schools surveyed.)

[1] Classes in schools having no departments have been grouped with reference to the entering ages of pupils in classes, and assigned to appropriate departmental groups.

[2] Conforming to present approved classification groups.

[3] Conforming to former approved classification groups.

(g) The rural schools have been scarcely touched by departmental organization.

(h) Three out of every ten Sunday school classes are organized. Class organization has had its greatest popularity among classes of females in the Junior and Intermediate departments of graded schools.

Chapter VII

DEVOTIONAL AND MISSIONARY ORGANIZATIONS FOR CHILDREN AND YOUTH IN THE LOCAL CHURCH

I. The "Four-Fold" Development of Children and Youth

In addition to the church school, there has grown up within the local churches a multitude of societies, guilds, clubs, and fraternities, each offering a program of instruction, expression or recreation for the children and youth of the church. These organizations are usually designed to emphasize some aspect of the religious, social, physical or mental life of the developing human being. The following diagram shows the division of the field into four areas with the church and the state approaching the problem from opposite sides.

The state places its special emphasis on the mental development of the child. Until recently the vocational, physical and social aspects of education received little attention in tax supported schools. The schools of yesterday were organized around the "intellect" of the pupils. There is a rapid shift in emphasis in public education today, and there is much evidence that the schools of tomorrow will give large place to physical and social training without neglecting intellectual development. The state is even now giving much attention to columns 2 and 3 of the following diagram. Playground supervision, athletics, visiting nurses, trade schools, municipal theaters and social centers are evidences that the state is entering new fields of educational endeavor.

The social and physical areas have been "no man's land."

THE CHURCH, THE STATE, AND THE CHILD

	Column 1				Column 2	Column 3	Column 4	
	Religious				Social	Physical	Mental	
	Church School	Devotional Societies	Home Missions	Foreign Missions			Public School	
THE CHURCH	Cradle Roll 0-1-2-3	Junior, Intermediate and Senior Devotional Societies	Junior, Intermediate and Young People's Home Missionary Societies	Junior, Intermediate and Young People's Foreign Missionary Societies	"No Man's Land"			THE STATE
	Beginners 4-5						Kindergarten 4-5	
	Primary 6-7-8						Elementary School 6-7-8 9-10-11	
	Junior 9-10-11							
	Intermediate 12-13-14						Junior High 12-13-14	
	Senior 15-16-17						Senior High 15-16-17	
	Young People 18-23						College 18-22 or 26	
	Adult						Adult	

Unoccupied by either state or church, this territory invited all sorts of voluntary agencies. There was an acknowledged need; and many worthy efforts were made to fill the need—some independent, some sponsored by the church and some by non-church agencies. At the present time columns 2 and 3 are occupied by a "wild growth" of voluntary organizations of widely varying worth.

The church makes its attack upon the problem from the side of religion. Carefully graded church schools have been developed with age-groups corresponding to those of the public schools. A rich curriculum is being developed and organized classes and departments are providing expressional work in religious, social and recreational lines. In other words, the church school is filling all of column 1 and extending its activities over into "no man's land" where it comes into contact with the indigenous, voluntary organizations that have possession of the field and do not want to give way to "late arrivals."

But the church schools, operating under the general direction of denominational Boards of Sunday Schools do not have exclusive control of the religious area designated as column 1. Three other agencies demand a share in the religious training of the children of the church and three kinds of boards besides the Boards of Sunday Schools claim the right to create curricula and to formulate programs of training without consultation with the other boards or with the local leaders who must operate all local programs. These three boards are (1) Young People's Boards, (2) Women's Home Missionary Societies, and (3) Women's Foreign Missionary Societies. It comes about, therefore, that four different, independent agencies are operating, or attempting to operate, at the same time on the children in the local church. Overlapping, confusion, waste, misunderstanding are the fruits of the division of the educational responsibility within the church; and "no man's land" still remains without systematic cultivation by either state or church.

The Methodist Episcopal Church

	Religious				Social	Physical	Mental	
	Board of Sunday Schools	Board of Epworth League	Woman's Home Missionary Society	Woman's Foreign Missionary Society			Public School	
THE CHURCH	Cradle Roll 0-1-2-3 years		Mother's Jewels (Under) 10 years)	Light Bearers (Under 10 years)	Blue Birds (Under 12 years)	Cub Scout (Under 12 years)		THE STATE
	Beginners 4-5 years						Kindergarten 4-5 years	
	Primary 6-7-8 years	Junior Epworth League (7-16 years)		King's Heralds (8-12 years)			Elementary School 6-7-8 9-10-11 years	
	Junior 9-10-11 years		Home Guards (10-14 years)					
	Intermediate 12-13-14 years			Standard Bearers (12-16 years)	* Camp Fire Girls (12 years and over)	* Boy Scouts (12 years and over)	Junior High School 12-13-14 years	
	Senior 15-16-17 years		Queen Esther Circle (14 years and above)				Senior High School 15-16-17 years	
	Young People 18-23 years	Senior Epworth League (16 to 25 or 30 years)		Young People's Missionary Society (above 16 years)			College and Professional Schools 18-22 or 26 years	
	Adult		Young Woman's Auxiliary					

*Program includes social, physical and recreational features.

II. "Four-Fold" Division of Labor

It is the purpose of this section to show the effect of this division of labor in the religious education of the children in the local church. In order to make the general condition definite and concrete, three representative denominations will be studied, namely: Methodist Episcopal, Presbyterian and Baptist. The chart on page 199 shows the organizations there would be in a local Methodist Episcopal church if the church were operating all the societies for education promoted by the General Conference Boards of that denomination.

A glance at this diagram will show that a Methodist Episcopal church which maintains all the organizations for the training of children and youth, operated or approved by an overhead church Board, will have an eight-department church school and *fourteen other organizations.* In theory three Methodist women call on the new-born baby in a Methodist home; one to enroll the baby in the Cradle Roll of the church school, thus assuring it a contact with the general educational work of the church; one to enroll it in Mother's Jewels in order that from its infancy it may be interested in the great work of the Woman's Home Missionary Society, and a third to enroll it in the Light Bearers, thus guaranteeing the perpetuity of the world-wide program of the Women's Foreign Missionary Society. An eight-year-old Methodist child, in order to get all of the training which the church boards deem essential for all Methodist children, will be a member of the following organizations: (1) The Primary Department of the Church School; (2) The Junior Epworth League; (3) Mother's Jewels; (4) Light Bearers; (5) Blue Birds or Cub Scouts; and (6) The Elementary Public Schools. Six different programs, six different loyalties, six different leaders, present to the simple minds of eight-year-old children confused and complex situations that they are unable to carry. The fifteen-year-old boy or girl would be a member of an organized class in the senior department of the church school with missionary and correlated expressional work for through-

THE CHURCH	Religious					Social	Physical	Mental	THE STATE
	Board of Publications and Sabbath School Work	Board of Publications and Sabbath School Work	Woman's Board of Home Missions[3]	Woman's Board of Foreign Missions[3]				Public School	
	Cradle Roll (0-1-2-3 years)		Little Light Bearers (1 day to 16 years)	Little Light Bearers (Under 6 years)		[2]Cub Scouts, [2]Blue Birds and Brownies		Kindergarten (4-5 years)	
	Beginners (4-5 years)								
	Primary (6-7-8 years)			Light Bearers or Mission Bands. (6 to 12 years)				Elementary School (6-7-8 9-10-11 years)	
	Junior (9-10-11 years)	[1]Junior Christian Endeavor (9-10-11 years)							
	Intermediate (12-13-14 years)	[1]Intermediate Christian Endeavor (12-13-14-15-16-17 years) [2]Kappa Sigma Pi [2]Knights of King Arthur [2]C.C.-T.P.	Light Bearers	Uses Christian Endeavor Society		[2]Camp Fire Girls [2]Girl Scouts [2]Boy Scouts		Junior High (12-13-14 years)	
	Senior (15-16-17 years)		Westminster Circle[4] (14-18 years)	Westminster Circle (14-18 years)				Senior High (15-16-17 years)	
	Young People (18-23 years)	[1]Senior Christian Endeavor (18-24 years)	Westminster Guild[4] (18 years and over)	Westminster Guild (18 years and over)	Young Women's Missionary Society (18-30 years)			College and Professional Schools (18-22 and 26 years)	
	Adult								

[1] Approved and promoted but not officially adopted.
[2] Approved but not officially promoted.
[3] The Women's Board of Home Missions and the Woman's Board of Foreign Missions have joint Presbyterial and Synodical Societies and officers for the cultivation of the Westminster Guild and Light Bearer organizations. The Board of Publications and Sabbath School Work has oversight of all Young People's and Christian Endeavor work in the churches; but this board delegates to the Woman's Missionary Boards most of the missionary cultivation of these organizations.
[4] An organized Sunday school class may also be a chapter or circle.

the-week activities; (2) of the Junior Epworth League; (3) of the Queen Esther Circle (if a girl); (4) of the Standard Bearers; (5) of the Camp Fire Girls or the Boy Scouts; and (6) of the Senior High School with its social, recreational, athletic, and literary societies, including class activities. Here again is a demand upon the time and interest of the high school boy or girl which can not possibly be met. Neither the child nor the church can carry this complex organization. Which of all these organizations will survive as children chose from among them, and as churches become too small to furnish adequate leadership for so many organizations? The reader is now ready to go to the Indiana data and see how many of these possible organizations were in active operation in the sixty-three Methodist Episcopal churches surveyed in that state. Before introducing that data it will be profitable to examine two other religious denominations to make it clear that the Methodist Episcopal Church is in no sense an exception to the rule. In fact, these three denominations are presented because they illustrate the general practice of all Protestant Christian denominations in Indiana. (Pages 201 and 203.)

In the Presbyterian church two most commendable tendencies are in evidence: (1) The uniting of the church school and the young people's societies, including the Christian Endeavor societies under the same overhead organization, thus facilitating the coördination of all educational and expressional work; (2) The coöperation of woman's boards in the promotion of their educational work and a willingness to use church school agencies as the normal avenues for missionary education. This second tendency should be encouraged and greatly extended.

In the Baptist church the Woman's Home Mission Society and the Woman's Foreign Missionary Society unite in their missionary education work through a Department of Missionary Education in the Baptist Board of Education. This leaves three distinct educational programs, with three distinct overhead, promotion agencies, for each Baptist church.

The Baptist Church (Northern Convention)

	Religious			Social	Physical	Mental	
THE CHURCH	Sunday School and Publication Society	Baptist Young People's Union of America	Baptist Board of Education in Cooperation with Woman's Home and Foreign Mission Societies			Public School	THE STATE
	Cradle Roll (0-1-2-3 years)		Jewels (Under 6)				
	Beginners (4-5 years)					Kindergarten (4-5 years)	
	Primary (6-7-8 years)		Heralds (6-9 years)			Elementary School (6-7-8-9-10-11 years)	
	Junior (9-10-11 years)	Jr. Young People's Union (9-12years)	Crusaders (9-12 years)	Cub Scouts			
	Intermediate (12-13-14 years)					Junior High School (12-13-14 years)	
	Senior (15-16-17 years)	Intermediate Young People's Union (13-15 years) Senior Young People's Union (16-25 years)	Junior World Wide Guild (12-15 years) World Wide Guild (16-24 years)	Boy Scouts		Senior High School (15-16-17 years)	
	Young People's (18-23 years)					College and Professional Schools (18-22 or 26 years)	
	Adult						

III. Distribution of Societies

We are now ready to examine the data secured from a survey of the various societies for children and youth in 256 Indiana churches. The first question concerns the number and distribution of such societies. There were at the time the Indiana data were secured, 333 societies in the 256 churches surveyed. This number includes but four organizations that are not definitely known to be "church" societies. Such organizations as the Boy Scouts, Camp Fire Girls, etc., are not included in this list which is purposefully limited to organizations sponsored by a local church or denominational board, in addition to the organizations connected with the church school. These 333 organizations are distributed as follows:

Number of Organizations in Each Church	*Number of Churches Having Number of Organizations Indicated on Left*	
No organizations	119	46.5%
One organization	46	18.0 "
Two organizations	42	16.4 "
Three organizations	25	9.8 "
Four organizations	10	3.9 "
Five organizations	6	2.3 "
Six organizations	3	1.2 "
Seven organizations	2	.8 "
Eight organizations	1	.4 "
Nine organizations	2	.8 "

This table tells a significant story. More than *46 per cent. (46.5) of the churches surveyed have no organizations for children and youth except the church school.* Eighteen per cent. have but one organization in addition to the church school. The explanation is clear—*the small church exhausts its leadership in "manning" its church school.* Forty-three per cent. of the church schools have fewer than 100 pupils enrolled, and 46 per cent. of the churches have no organizations for children and youth, under church direction, except the church school. (See Chart XIII.) It is clearly evident that *unless a denomination can get its missionary and devotional program fully expressed through the church school*

these types of training will be denied to the children in 46 per cent. of its churches. The one organization that reaches all of the churches is the church school. Forty-six out of each one hundred churches have no other educational organization; eighteen out of each one hundred have one additional organization, usually of the devotional type; sixteen out of each one hundred have two additional organizations. Not a single

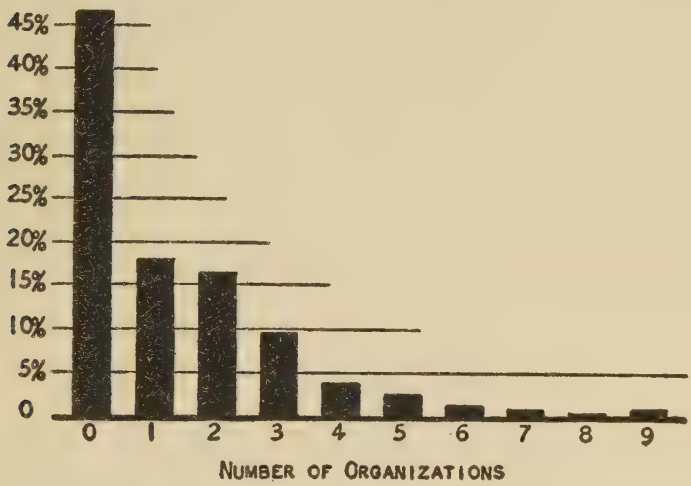


CHART XIII — DISTRIBUTION OF 333 CHURCH SOCIETIES FOR CHILDREN AND YOUTH IN 256 INDIANA CHURCHES.

Methodist Episcopal church surveyed had all of the officially approved organizations of that denomination; and it is the same with the other religious bodies. A divided leadership, therefore, deprives large numbers of children of the full educational program of the church. This fact is shown by the above statistics; it is reinforced by the fact that in churches with a number of societies under separate leadership many children, unable to carry the work of all organizations, are deprived of the training which has been allocated to the society, or societies, which could not be included in the child's weekly program.

IV. Classification of Societies

For purposes of detailed study, the societies surveyed have been classified on the basis of types of programs offered and age-groups served. As to types of programs, all societies were divided into two groups—*Devotional,* and *Missionary.* As to age-groups, three general classes were recognized: (a) Senior, including young people 18 years of age and above; (b) Intermediate, including young people from 12 years to 18 years of age, and (c) Junior, including all children under 12 years of age. Of the 333 societies found in the 256 churches, sixty-seven were not carefully surveyed, and twenty-six of these surveyed were excluded from the classification because they were local organizations, such as athletic clubs; because important data were missing; or because of some other valid reason. This leaves 240 societies for which complete information was available. The following is the classification of these societies:

THE DEVOTIONAL GROUP

(1) Senior (18- + years)
- (a) Baptist Young People's Union—22 societies.
- (b) Young People's Society of Christian Endeavor—45 societies.
- (c) Epworth League—28 societies.
- (d) Other organizations (Luther Leagues, Christian Union, etc.)—12 societies.

Total—107 societies.

(2) Intermediate (12-17 years)
- (a) Baptist Young People's Union—4 societies.
- (b) Christian Endeavor—11 societies.
- (c) Epworth League—3 societies.
- (d) Other organizations—0 societies.

Total—18 societies.

(3) Junior (under 12 years)
- (a) Baptist Young People's Union—2 societies.
- (b) Christian Endeavor—11 societies.
- (c) Epworth League—6 societies.
- (d) Other organizations—3 societies.

Total—22 societies.

THE MISSIONARY GROUP

(1) Senior (18- + years)
  (a) Young Women's Missionary Societies—10 societies.
  (b) World Wide Guild—4 societies.
  (c) Queen Esther Circles—10 societies.
  Total—24 societies.

(2) Intermediate (12-17 years)
  (a) Junior Young Women's Societies—8 societies.
  (b) Standard Bearers—7 societies.
  (c) Junior World Wide Guild—3 societies.
  (d) Home Guards—4 societies.
  (e) Other Mission Bands—5 societies.
  Total—27 societies.

(3) Junior (under 12 years)
  (a) King's Heralds—14 societies.
  (b) Mother's Jewels—8 societies.
  (c) Little Light Bearers and Light Bearers—12 societies.
  (d) Children's Missionary Bands—4 societies.
  (e) Little Helpers—1 society.
  (f) Message Bearers—1 society.
  (g) Buds of Promise—1 society.
  (h) A. B. C.'s—1 society.
  Total—42 societies.

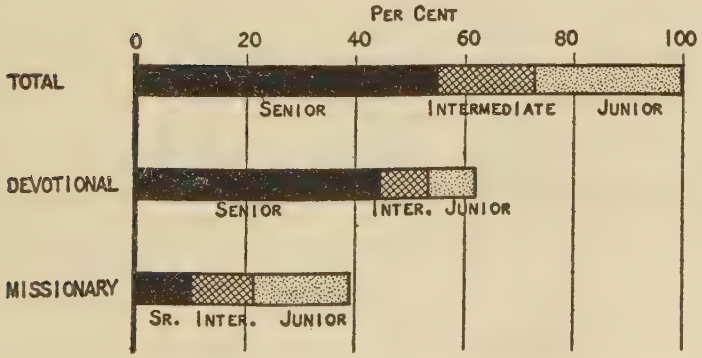


CHART XIV — DISTRIBUTION OF 240 CHURCH SOCIETIES FOR CHILDREN AND YOUTH AS TO TYPE AND AGE-GROUP.

In making this classification it has been necessary to assign arbitrarily a few societies, whose age-limits did not exactly coincide with the plan adopted.

Summarizing these groupings we have the following table:

All Classes			Devotional Societies			Missionary Societies		
	Total	*Per Cent.*		*Total*	*Per Cent.*		*Total*	*Per Cent.*
	240	100		147	100		93	100
Senior...	131	54.6	Senior...	107	72.8	Senior...	24	25.8
Intermediate ..	46	18.8	Intermediate ..	18	12.2	Intermediate ..	27	29.0
Junior...	64	26.7	Junior...	22	14.9	Junior...	42	45.2

Sixty-one per cent. of all the societies are of the devotional type; and 39 per cent. are of the missionary type. Nearly three-fourths (72.8 per cent.) of the devotional societies are of Senior age; while approximately half (45.2 per cent.) of the missionary societies are of Junior age. (See Chart XIV.)

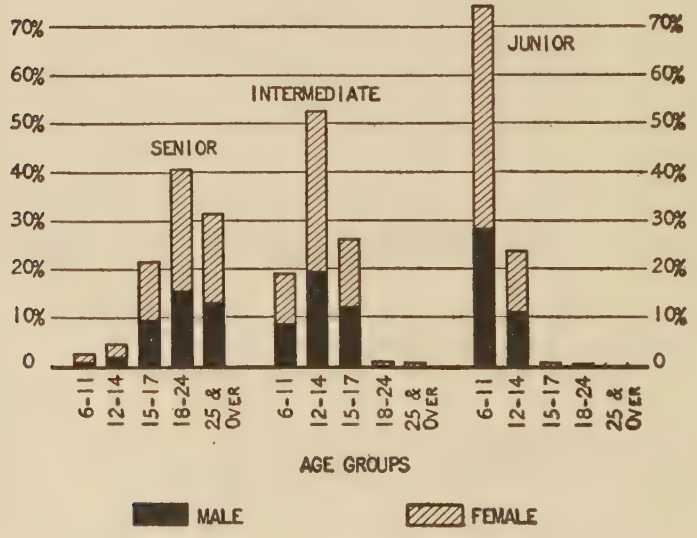


Chart XV — Age-Sex Distribution of Membership of 85 Senior, 12 Intermediate, and 21 Junior Devotional Societies.

TABLE XXVII—AGE-SEX DISTRIBUTION AND MARITAL STATE OF MEMBERS OF 85 SENIOR DEVOTIONAL SOCIETIES

	85 Societies						20 Baptist Young People's Unions			35 Young People's Senior Christian Endeavor Societies			24 Epworth Leagues			6 Others		
Age Groups	*Male and Female*	*Per Cent.*	*Male*	*Per Cent.*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Grand Totals	4,180	100.0	1,642		2,538		1,096	422	674	1,465	621	844	1,344	488	856	275	111	164
6–11 years..	87	2.4	27	31.0	60	69.0	68	24	44	5	0	5	14	3	11	0	0	0
12–14 years..	195	4.6	67	34.4	128	65.6	91	32	59	68	25	43	29	8	21	7	2	5
15–17 years..	903	21.4	376	41.5	527	58.5	172	74	98	312	126	186	369	159	210	50	17	33
18–24 years..	1,692	40.4	637	37.6	1,055	62.4	306	102	204	728	323	405	590	186	404	68	26	42
25 and over..	1,303	31.2	535	41.0	768	59.0	459	190	269	352	147	205	342	132	210	150	66	84
Married[1]																		
18–24 years..	169		75		94		60	24	36		19	25		27	29		1	4
25 and over..	736		344		392		248	109	139		103	105		80	94		52	54

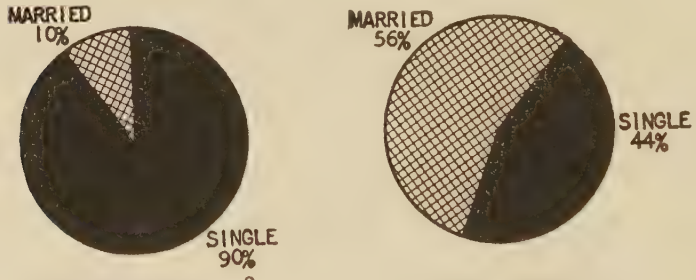
[1] Married students are included in the age-sex distribution above.

V. Membership in Societies

AGE-SEX DISTRIBUTION

Table XXVII with the aid of Chart XV, reveals among other things, the following facts:

(1) *The wide range covered by the membership of senior societies.* The difficulty of providing satisfactory work for such widely differing groups in one society is apparent. Why do not these societies organize separate societies? Where would they get leaders for more societies?



MEMBERS BETWEEN 18 AND 24 YEARS OF AGE

MEMBERS OVER 25 YEARS OF AGE

CHART XVI — MARITAL STATE OF SENIOR DEVOTIONAL GROUPS.

(2) *The large percentage of mature members.* Not only are many members beyond 25 years of age, but 10 per cent. of those between 18 and 24 years of age, and 56.48 per cent. of those over 25 years of age are married. (See Chart XVI.)

(3) *The relatively large percentage of male membership.* The fact that 39.28 per cent. of the membership of these societies are males and 60.7 per cent. are females suggests that carefully organized effort might bring the sexes into equal representation in the work of the church.

Table XXVIII with the aid of Chart XV shows again a wide range of membership, and suggests inadequate leadership and small churches. The division of the sexes (38.8 male, and 61.2 female) is substantially the same as in the senior groups. Table XXIX and Chart XV show the same wide

TABLE XXVIII — AGE-SEX DISTRIBUTION OF 12 INTERMEDIATE DEVOTIONAL SOCIETIES

Age-Groups	Grand Totals, 12 Societies						2 Baptist Young People's Unions			7 Young People's Senior Christian Endeavor Societies			3 Epworth Leagues		
	Male and Female	*Per Cent.*	*Male*	*Per Cent.*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Totals....	363	100	141	100	222	100	61	18	43	196	77	119	106	46	60
6-11 years.....	72	19.8	30	41.7	42	58.3	7	2	5	25	8	17	40	20	20
12-14 years.....	191	52.7	65	34.	126	66.	46	13	33	93	33	60	52	19	33
15-17 years.....	95	26.2	43	44.2	52	54.7	5	1	4	78	36	42	12	6	6
18-24 years.....	3	.8	2	0.	1	0.	3	2	1	0	0	0	0	0	0
25 years and over.	2	.5	1	0.	1	0.	0	0	0	0	0	0	0	1	1

TABLE XXIX — AGE-SEX DISTRIBUTION OF 21 JUNIOR DEVOTIONAL SOCIETIES

Age-Groups	Grand Total, 21 Societies						2 Baptist Young People's Unions			11 Senior Christian Endeavor Societies			6 Epworth Leagues		2 Others			
	Male and Female	*Per Cent.*	*Male*	*Per Cent.*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Totals....	659	100	268	100	391	100	58	25	33	358	158	200	189	65	124	54	20	34
6-11 years.....	489	74.2	188	38.	301	62.	53	23	30	262	107	155	144	48	96	30	10	20
12-14 years.....	155	23.6	74	48.	81	52.	5	2	3	91	50	41	44	17	27	15	5	10
15-17 years.....	10	1.5	2	0.	8	0.	0	0	0	5	1	4	1	0	1	4	1	3
18-24 years.....	5	.7	4	0.	1	0.	0	0	0	0	0	0	0	0	0	5	4	1

TABLE XXX—AGE-SEX DISTRIBUTION OF 20 SENIOR MISSIONARY SOCIETIES

Age-Groups	Grand Total, 20 Societies					10 Young Women's Christian Missionary Societies			10 Queen Esther Circles		
	Male and Female	*Per Cent.*	*Male*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Totals....	443	100	0	443	100	222	0	22	221	0	221
6–11 years.....	0	0	0	0	0	0	0	0	0	0	0
12–14 years.....	9	2.3	0	9	2.3	4	0	4	5	0	5
15–17 years.....	87	19.5	0	87	19.5	5	0	5	82	0	82
18–24 years.....	281	63.5	0	281	63.5	161	0	161	120	0	120
25 years and over.....	66	14.7	0	66	14.7	52	0	52	14	0	14
Married:											
18–24 years.....				22				14			8
25 years and over.....				18				11			7

range of ages in the membership of Junior groups and about the same sex distribution (Males, 40.7; female, 59.3).

The first fact which attracts the reader in Table XXX is the absence of young men from senior missionary societies. Tables XXXI and XXXII with Chart XVII show the in-

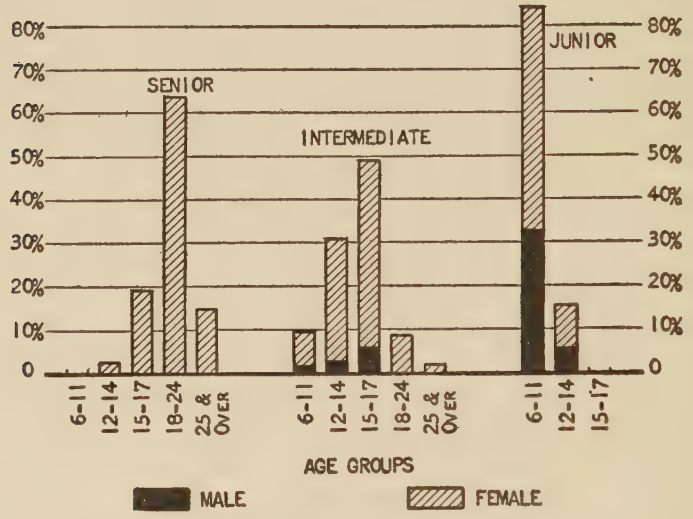


Chart XVII — Age-Sex Distribution of Members of 20 Senior, 23 Intermediate, and 35 Junior Missionary Societies.

crease of the male sex in the younger grades. The age-sex percentage for the three groups is:

Senior group: Males, 0%; females, 100%.
Intermediate group: Males, 9.7%; females, 90.3%.
Junior group: Males, 38.5%; females, 61.5%.

These figures suggest the inquiry: *Is missionary training only for women, girls and small boys?* The same wide age-range which was noted in the devotional groups is found in the missionary groups.

TABLE XXXI—AGE-SEX DISTRIBUTION OF 23 INTERMEDIATE MISSIONARY SOCIETIES

Age-Group	Grand Total, 23 Societies						8 Junior Young Women's Christian Missionary Societies			5 Junior Missionary Bands			6 Standard Bearers			4 Home Guards		
	Male and Female	*Per Cent.*	*Male*	*Per Cent.*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Totals....	506	100.0	49	9.6	457	90.4	151	0	151	105	32	73	150	15	135	100	2	98
6-11 years.....	50	9.6	8	16.0	42	84.0	0	0	0	15	6	9	0	0	0	35	2	33
12-14 years.....	153	31.0	12	7.8	141	92.2	3	0	3	59	12	47	26	0	26	65	0	65
15-17 years.....	250	49.2	29	11.6	221	88.4	126	0	126	31	14	17	93	15	78	0	0	0
18-24 years.....	45	8.7	0	0.	45	8.7	14	0	14	0	0	0	31	0	31	0	0	0
25 years and over.....	8	1.5	0	0.	8	1.5	8	0	8	0	0	0	0	0	0	0	0	0

TABLE XXXII — AGE-SEX DISTRIBUTION OF 35 JUNIOR MISSIONARY SOCIETIES

Age-Group	Grand Total, 35 Societies						12 Little Light Bearers			6 Mother's Jewels			13 King's Heralds			4 Children's Missionary Bands		
	Male and Female	*Per Cent.*	*Male*	*Per Cent.*	*Female*	*Per Cent.*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*	*Male and Female*	*Male*	*Female*
Totals....	1,671	100.0	635	38.0	1,036	62.0	770	311	459	375	167	208	387	133	254	139	24	95
6-11 years.....	1,411	84.4	544	38.5	867	61.5	742	295	447	365	157	208	197	73	124	107	19	68
12-14 years.....	260	15.6	91	35.0	169	65.0	28	16	12	10	10	0	190	60	130	32	5	27
15-17 years.....	0	0.	0	0.	0	0.	0	0	0	0	0	0	0	0	0	0	0	0

ENROLLMENT AND AVERAGE ATTENDANCE

Table XXXIII tells the story of attendance in devotional and missionary societies as accurately as is possible with the present inadequate accounting system of these societies. It seems not to have occurred to the leaders of these societies that records of any kind are a vital part of their work. In many cases there is no accurate record of the names of members. In some societies there is a monthly "roll call" but it is unusual for a society to preserve the records of these roll calls. The surveyors, in securing the data which have gone into Table XXXIII, used the data which were matters of record and then added information which seemed to be reasonably accurate from the testimony of officers and workers who, in conference, agreed on the estimates furnished the surveyor. This entire survey has sought to base its statements on actual facts that are matters of record. This exception gives occasion to comment on the care which was exercised throughout the survey in securing accurate data, and also to emphasize the deplorable state of the records in most devotional and missionary societies.

There is a striking uniformity in the percentage of attendance at the weekly or monthly meetings of all societies. The Senior devotional societies have the largest average membership, and the Intermediate devotional societies have the largest percentage of membership in attendance at regular meetings.

VI. Basis of Promotion

Do the societies discussed in this chapter promote their members on the basis of age, school grade, examinations or tests, on the completion of a course of training, or do they have no method or plan of promotion? Of 85 Senior devotional societies, 20 omitted the question regarding promotions; 56 had no promotion plans; 5 promoted on age basis and one on age and school grade. Of 18 Intermediate societies, 3 omitted the question; 5 had no promotion plans, and 10 promoted on the basis of age. Of 22 Junior societies, 4 omitted

TABLE XXXIII—MEMBERSHIP AND ATTENDANCE IN DEVOTIONAL AND MISSIONARY SOCIETIES

	Average Membership	*Average Attendance*	*Percentage of Membership in Weekly Attendance*
1. *Senior Devotional Societies*			
40 Senior Young People's Society of Christian Endeavor....	45	28	61.4
21 Baptist Young People's Union	53	29	55.7
24 Epworth League.....	63	34	63.1
10 Other Senior Societies.....	44	24	53.9
Average of 95 Societies	51	29	56
2. *Intermediate Devotional Societies*			
10 Intermediate Christian Endeavor Societies.....	30	21	70
3 Intermediate Baptist Young People's Unions.....	35	23	70
3 Intermediate Epworth Leagues	35	25	71
Average of 16 Societies	33	23	70
3. *Junior Devotional Societies*			
11 Junior Christian Endeavor Societies.....	33	17	51.0
2 Junior Baptist Young People's Union.....	24	11	46.0
5 Junior Epworth Leagues.....	33	18	57.6
2 Other Junior Societies.....	27	15	55.5
Average for 20 Societies	26	15	52.5
4. *Senior Missionary Societies*			
9 Young Women's Missionary Societies.....	24	16	66.6
3 World Wide Guilds.....	54	20	37.0
9 Queen Esther Societies.....	23	15	65.2
Average for 21 Societies	34	17	56.2
5. *Intermediate Missionary Societies*			
8 Junior Young Women's Missionary Societies.....	20	13	65.0
7 Junior World Wide Guild and Mission Bands.....	21	14	66.6
7 Standard Bearers.....	26	14	53.9
4 Home Guards	23	13	59.4
Average for 26 Societies	23	14	61.2
6. *Junior Missionary Societies*			
3 Little Light Bearers	44	31	70.0
11 King's Heralds	26	14	54.0
7 Children's Mission Bands	27	18	66.0
2 Mothers' Jewels	98	58	60.0
Average for 23 Societies	49	30	62.5

the question; 5 had no plans, and 13 promoted on the basis of age.

The promotion plans of the missionary societies are indicated by the following statements: Of 13 Senior missionary societies, 5 omit the question of promotions, 4 have no promotion plans; 3 promote on the basis of age and 1 upon the completion of a training course. Of 31 Intermediate societies, 8 omit the question, 6 have no plans for promotion, 15 promote on the basis of age and 2 upon the completion of a training course. Of 28 Junior societies, 10 omit the question; 1 has no plans, 16 promote on the basis of age only, and one on the basis of age and school grade.

VII. Study Courses Offered

Only about one out of eight or ten of the devotional societies conduct study courses for their members. The exact proportion will be seen by the following table:

	Number Societies Surveyed	Number Omitting Question	Number Reporting No Courses Offered	Number Offering One or More Courses
Senior Devotional Societies.....	107	11	82	14
Intermediate Devotional Societies	18	2	13	3
Junior Devotional Societies	22	2	17	3
Senior Missionary Societies.....	24	3	6	15
Intermediate Missionary Societies	27	0	7	18
Junior Missionary Societies	42	12	23	15

This table shows that the missionary societies attempt more study courses than the devotional societies.

VIII. Leadership

The leadership of senior societies of both the devotional and missionary groups differs in one or two important particulars from the leadership of the younger groups and also from the leadership of the church school. The leaders of senior societies are younger than the leaders of church school

classes or of younger missionary or devotional groups. The Senior Baptist Young People's Union is typical. The median age of 41 leaders is 22 with the mode at 18. The median age of leaders of 11 Little Light Bearer Societies is 37 years, which is the median age of the church school teachers of Indiana. Homemakers comprise the largest group of church school teachers and leaders of younger missionary and devotional groups. The percentage of homemakers leading senior societies is very much smaller than either of these groups. It is also true that leaders of senor societies have fewer church responsibilities than do church school teachers or leaders of other church societies.

It is not within the scope of a chapter on organization to discuss the content of the curriculum or the qualifications of leaders. It is proper, however, to call attention to two facts which vitally affect the organization of the religious education in a local church; namely: (1) An unnecessary multiplication of organizations, especially in small churches, decreases the efficiency of the educational work of the church by calling leadership from an already under-manned organization to inaugurate a new society which in turn will be under-manned. The expedient of having the same person supervise two under-manned organizations divides the energy of the leader and confuses the children. (2) The necessity of reporting to overhead leaders of societies which have denominational approval often leads local leaders to organize societies in order to secure denominational approval. The overhead competition results in a division of leadership in the local church which is often disastrous to its entire educational program. There is an urgent demand for a "disarmament conference" among the leaders of overhead boards in order that local resources may be better organized to achieve the very ends which each board desires.

IX. Summary

(a) The allocation of the direction of various aspects of education to independent church and non-church boards or

societies has resulted in a multiplication of uncoördinated societies in the local church.

(b) Neither the child nor the average church can carry the entire program provided by these numerous societies. It comes about, therefore, that all of the program except that provided by the church school is shut out of 46 per cent. of the churches because of lack of leadership; and a very large percentage of the children in all churches do not participate in all of the program because of the physical impossibility of carrying so complicated a schedule. *Not one church in any denomination was found in Indiana which carried the full denominational program.*

(c) It is therefore fair to conclude that the church school is the basic organization and that the message that any board wishes to carry to all of the children of a denomination must, in some way, be gotten into the program of the church school.

(d) The age-sex distribution tables in this chapter show: (1) That adolescent boys and young men are practically untouched by the special missionary societies promoted in local churches. (2) That there is very imperfect grading in practically all of these non-church-school societies. This is due to four prime causes: the scarcity of leadership; the lack of training for this specialized leadership; the fact that the program is in many cases promoted by a board that does not make education its main task; and the fact that boards that are not charged with the whole educational task are not apt to see the educational task as a whole.

(e) Missionary education, devotional training, recreation, are all necessary to a complete educational program for the local church. This chapter presents facts which should call together the advocates of all these and other educational interests in a conference on *Unity of the Educational Work of the Local Church.*

Chapter VIII

NON-CHURCH ORGANIZATIONS—THE BOY SCOUTS OF AMERICA

It was the original purpose of the Survey Staff to make an exhaustive study of the work of all non-church agencies which offer educational or recreational programs to pupils who are enrolled in the educational courses of local churches. Survey schedules were prepared for the Boy Scouts of America, the Girl Scouts, the Camp Fire Girls, and the Woodcraft Girls. At the close of the survey of 256 churches it was found that the Boy Scouts of America was the only one of these organizations for which sufficient data had been found to justify the tabulation and evaluation of the facts secured. This chapter will attempt to set forth certain facts about the Boy Scouts of America but it will not attempt an analysis of the program and policies of this organization.

I. Scope of Boy Scout Inquiry

In the 256 churches of Indiana included in this Survey there were 30 Boy Scout troops with a total membership of 577.

Twenty-eight per cent. of the boys were in troops whose major affiliations were with the Young Men's Christian Association. With minor exceptions, the remainder were in troops which were under the auspices of local churches. Table XXXIV.

Table XXXIV shows the denominational distribution.

For purposes of comparison, data have been secured from 28 troops, including 556 boys, in Boston and Malden, Massachusetts; Brooklyn, New York; East Orange, New Jersey; and Somerset County, New Jersey. A study has also been

made of certain data which were made available through the courtesy of the officials of the National Boy Scouts of America. From the admirably kept records at the National Headquarters, 309 troops, distributed among 34 states and the District of Columbia, were selected for special study. These troops had a total membership of 6,790 boys and 726 Scout Masters. The data from these two sources will be used in connection with the material secured in the Indiana Survey.

TABLE XXXIV—THE RELIGIOUS DENOMINATION OR ORGANIZATION WITH WHICH 577 BOY SCOUTS IN INDIANA WERE AFFILIATED

Denominations with Which the Boys Are Connected:	Number	Percentage
	573	100
None	11	1.9
Northern Baptist Convention	16	2.7
Christian Church	25	4.3
Disciples of Christ	62	10.8
Evangelical Synod of North America	13	2.2
Methodist Episcopal	216	37.6
Wesleyan Methodist Connection of America	8	1.3
Presbyterian Church in U. S. A.	38	6.6
Presbyterian Church in the U. S.	9	1.5
Protestant Episcopal Church	12	2.0
Y. M. C. A.	163	28.4

(Table based on data from 573 of 577 scouts surveyed.)

II. Age, School Grade and Scout Rank

The following composite tables will show the age distribution of 7480 Boy Scouts in 667 troops in thirty-four states and the District of Columbia.

The mode or largest age-group in the country as a whole, as revealed by the records in Scout headquarters, is *twelve years;* but a study of 1,021 boys in 58 troops shows the largest age-group to be *thirteen* with a median of 14.1 years. The median age from the Scout headquarters data is 13 years, 1 month and 1 day. The median age for the Indiana troops is 14 years, 1 month and 11 days, and the median for the 28 troops outside of Indiana is fourteen years and fifteen days. Chart XVIII compares the ages of Indiana Boy Scouts with the ages of the Boy Scouts of the country as a whole.

TABLE XXXV — AGES OF 7,480 BOY SCOUTS IN 309 TROOPS STUDIED FROM THE RECORDS AT NATIONAL BOY SCOUTS HEADQUARTERS, 28 TROOPS SURVEYED IN MASSACHUSETTS, NEW YORK AND NEW JERSEY, AND 30 TROOPS SURVEYED IN INDIANA

	Totals from All Sources		From 309 Troops in 34 States and District of Columbia		From 28 Troops in Massachusetts, New York and New Jersey		From 30 Troops in Indiana	
Totals	7,811	.....	6,790	.....	444	.....	577	....
Not reporting age	170	.....	132	.....	19	.....	19	....
Reporting age ...	7,641	100%	6,658	100%	425	100%	558	100%
Age								
Twelve	2,159	28.25	1,960	29.43	84	19.78	115	20.8
Thirteen	1,949	25.5	1,681	25.24	123	28.93	145	25.9
Fourteen	1,692	22.14	1,465	22.00	95	22.35	132	23.7
Fifteen	1,044	13.66	897	13.47	60	14.11	87	15.4
Sixteen	537	7.02	433	6.50	52	12.23	52	9.4
Seventeen	188	2.46	160	2.40	7	1.64	21	3.8
Eighteen	44	.57	38	.57	1	.23	5	.8
Nineteen	22	.28	18	.27	3	.7	1	.2
Twenty	6	.07	6	.09	0	.0	0	.0

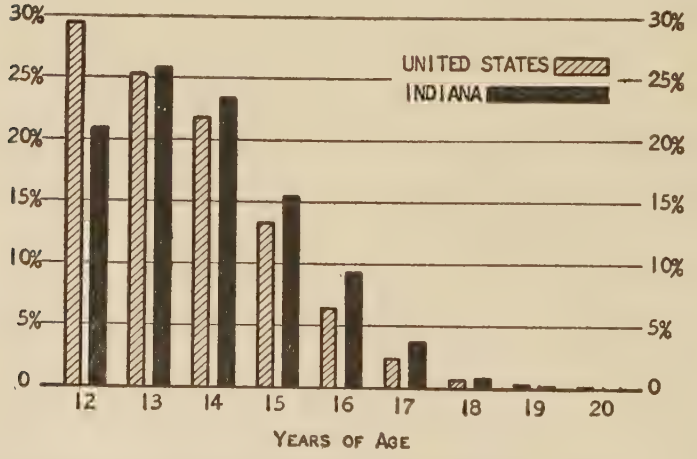


CHART XVIII — AGE DISTRIBUTION OF BOY SCOUTS IN INDIANA AND IN THE UNITED STATES AS A WHOLE.

In the troops studied in Indiana, therefore, there are as many Scouts above 14 years, 1 month and 11 days as there are below that age, and the thirteen-year-old Scouts are by far the largest age-group.

The school grade of 456 Indiana Boy Scouts, and of 432 Boy Scouts from four cities and one county outside of Indiana representing a distribution of 58 Boy Scout troops, is shown in Table XXXVI following. It is clear from this table that the Boy Scout program in these centers appeals to the normal

TABLE XXXVI—THE AGE OF SCOUT IN YEARS AND PRESENT GRADE IN SCHOOL AS SHOWN BY AGE-GRADE DISTRIBUTION OF 456 INDIANA BOY SCOUTS AND 432 BOY SCOUTS IN 4 CITIES AND ONE COUNTY OUTSIDE OF INDIANA

INDIANA

Number Reporting, Age, and School Grade	Age of Scout in Years								
	Age	12	13	14	15	16	17	18	19
Totals	456	93	128	116	67	37	12	3	0
Grade									
3rd	2	2	0	0	0	0	0	0	0
4th	4	2	2	0	0	0	0	0	0
5th	6	5	1	0	0	0	0	0	0
6th	45	21	17	7	0	0	0	0	0
7th	88	43	29	13	2	1	0	0	0
8th	132	19	62	41	8	2	0	0	0
9th	89	1	16	37	27	8	0	0	0
10th	60	0	0	18	24	15	3	0	0
11th	20	0	1	0	6	8	4	1	0
12th	9	0	0	0	0	3	5	1	0
13th	1	0	0	0	0	0	0	1	0

OUTSIDE OF INDIANA

Number Reporting, Age, and School Grade									
Totals	432	84	130	95	60	51	8	1	3
Grade									
3rd	0	0	0	0	0	0	0	0	0
4th	0	0	0	0	0	0	0	0	0
5th	9	7	2	0	0	0	0	0	0
6th	51	27	20	4	0	0	0	0	0
7th	106	43	36	23	2	2	0	0	0
8th	120	7	60	34	14	5	0	0	0
9th	64	0	11	25	19	9	0	0	0
10th	54	0	1	9	19	22	1	0	2
11th	15	0	0	0	4	7	2	1	1
12th	13	0	0	0	2	6	5	0	0
13th	0	0	0	0	0	0	0	0	0

school-boys from the sixth to the tenth grade, the peak of interest being reached with the eighth grade boys at thirteen years of age, and a rapid decline of interest following that age. (See also Table XXXVII.)

TABLE XXXVII — THE AGE OF SCOUT IN YEARS AND PRESENT GRADE IN SCHOOL AS SHOWN BY AGE-GRADE DISTRIBUTION OF 888 BOY SCOUTS IN 58 TROOPS ACTIVE IN 1920

	Age of Scout in Years								
Grade in School	*Age*	12	13	14	15	16	17	18	19
Totals	888	177	258	211	127	88	20	4	3
3rd	3	2	0	0	0	0	0	0	0
4th	4	2	2	0	0	0	0	0	0
5th	15	12	3	0	0	0	0	0	0
6th	96	48	37	11	0	0	0	0	0
7th	194	86	65	36	4	3	0	0	0
8th	252	26	122	75	22	7	0	0	0
9th	153	1	27	62	46	17	0	0	0
10th	114	0	1	27	43	37	4	0	2
11th	35	0	1	0	10	15	6	2	1
12th	22	0	0	0	2	9	10	1	0
13th	1	0	0	0	0	0	0	1	0

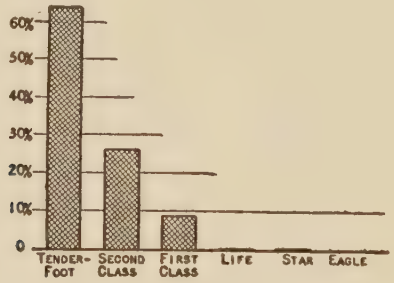


Chart XIX — Distribution of 522 Indiana Boy Scouts as to Scout Rank.

The Boy Scouts of America recognize six degrees or grades in the development of a Scout, as follows: Tenderfoot; Second class; First class; Life; Star; Eagle.

A study of typical cases from the records at the Boy Scout Headquarters shows the predominant group to be the Second Class Scouts; while a study of 58 actual Scout troops in the field shows the predominant group to be the Tenderfoot Scouts.

The following table will tell its own story:

TABLE XXXVIII — RANKING OF 612 BOY SCOUTS ACTIVE IN 1919 TAKEN FROM RECORDS IN NATIONAL BOY SCOUTS HEADQUARTERS; 525 BOY SCOUTS IN 4 CITIES AND ONE COUNTY OUTSIDE OF INDIANA ACTIVE IN 1920; AND 522 INDIANA BOY SCOUTS ACTIVE IN 1920

Rank	612 Scouts Active in 1919. Data from National Headquarters		525 Scouts in 4 Cities and One County Outside of Indiana		522 Scouts in 30 Indiana Troops	
Totals	612	100%	525	100%	522	100%
No ranking	0	0	0	0	5	.1
Tenderfoot	122	18.4	235	52.8	331	64.02
Second class	314	47.4	148	33.2	137	26.5
First class	167	25.2	35	7.7	46	8.9
Life	4	.6	1	.2	1	.2
Star	4	.6	4	.8	2	.4
Eagle	1	.1	2	.4	0	.0

The age-rank correlation of 522 Indiana Scouts is shown in Table XXXIX given below. Chart XIX shows the ranking of 522 scouts in 30 Indiana troops.

TABLE XXXIX — THE AGE OF SCOUT IN YEARS AND SCOUT RANK OF 522 INDIANA BOY SCOUTS

		Number Reporting Both Age and Scout Rank — Age of Scout in Years							
Scout Rank		12	13	14	15	16	17	18	19
Total	522	102	137	124	83	49	21	5	1
No rank	5	1	1	2	0	0	1	0	0
Tenderfoot	331	93	103	67	41	23	4	0	0
Second class	137	5	27	45	30	16	10	3	1
First class	46	3	6	9	11	10	6	1	0
Life	1	0	0	0	1	0	0	0	0
Star	2	0	0	1	0	0	0	1	0
Eagle	0	0	0	0	0	0	0	0	0

The greatest number of the boys in the thirty Boy Scout troops surveyed in Indiana are thirteen years of age, in the eighth school grade, and of Tenderfoot rank. The median age is 14.1 years and the median Scout is of Tenderfoot rank.

The tables in this section show that the Boy Scouts lose their membership at about the same time that the public school and the Sunday school suffer such marked decline in

enrollment. In other words, the Boy Scouts are organized within the "peak" or mode and they decline with it. (See Chart LIX.)

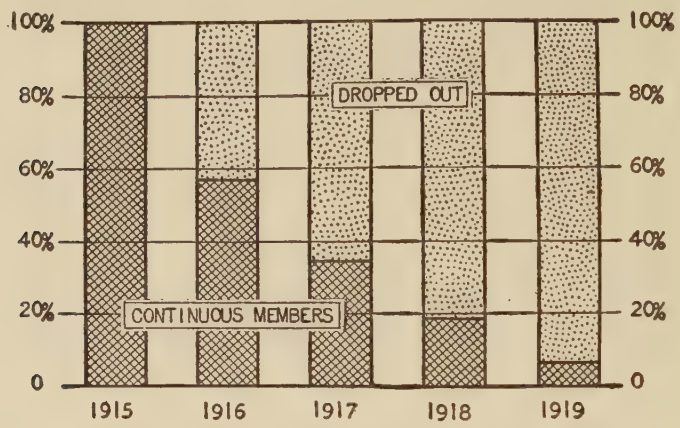


CHART XX — PERSISTENCY OF MEMBERSHIP OF 6,843 BOY SCOUTS FROM 34 STATES AND THE DISTRICT OF COLUMBIA ENROLLED IN THE BOY SCOUTS OF AMERICA FOR THE FIRST TIME IN 1915.

III. Persistence of Membership

Records of length of membership were secured from 480 Indiana Boy Scouts. These records show a persistence of membership greater than that revealed by a study of 445 Boy Scouts in four cities and one county outside of Indiana. The following parallel columns will show the relative length of membership of the two groups.

480 BOYS IN INDIANA	No. OF BOYS	PER CENT.
	480	100
Under one year	171	35.6
From one to two years	168	35.0
From two to three years	82	17.0
From three to four years	42	8.7
From four to five years	12	2.5
From five to six years	3	.6
From six to seven years	2	.4

445 BOYS OUTSIDE OF INDIANA	No. OF BOYS	PER CENT.
	445	100
Under one year	220	49.4
From one to two years	131	29.4
From two to three years	58	13.0
From three to four years	25	5.6
From four to five years	11	2.5

For every ten boys who join the Boy Scouts at a given time, only two or three will retain their membership more than two years. Table XL shows the mode or largest group to be from 12 to 17 months. It also shows that *the life of the typical Indiana Boy Scout is one year and seven months.*

An effort has been made to compare this record with the country as a whole. For purposes of this comparison, a 5 per cent. distribution was made from the records in National Boy Scout Headquarters of the Scout troops of 34 states and the District of Columbia. This gave 309 troops, from which there were selected all the boys who joined for the first time in 1915. A list of 6,843 entering Scouts in 1915 was thus secured. The record of each of these Scouts was followed until he dropped from membership. Of the 6,843 who entered in 1915, only 3,847 remained in 1916; 2,367 in 1917; 1,282 in 1918, and only 663, or 6.7 per cent., of the original 6,843 remained in 1919. From these records it would appear that *the period of membership of the median or typical Boy Scout in the United States is one year, nine months and eighteen days.* Chart XX shows this fact graphically. See also Table XLI.

TABLE XL—LENGTH OF MEMBERSHIP OF 577 INDIANA BOY SCOUTS

Number of Months	Number of Boys	Percentage (Figured on Total Number Reporting Length of Membership)
Less than 6	94	19.5
6–11	77	15.8
12–17	102	21.0
18–23	66	13.7
24–29	60	12.5
30–35	22	4.6
36–41	31	6.5
42–47	11	2.2
48–53	12	2.5
54–72	5	1.0
No information	97	

TABLE XLI — PERSISTENCE OF MEMBERSHIP OF 6,843 BOY SCOUTS ENTERING 309 TROOPS IN 34 STATES AND DISTRICT OF COLUMBIA, IN 1915

States	*Number of Scouts Initially Enrolled in 1915*	Number of Same Re-Registered in *1916*	*1917*	*1918*	*1919*
Totals	6,843	3,847	2,367	1,283	663
Percentage of total	100	56.2	34.6	18.7	6.7
New York	1,004	456	312	181	109
Pennsylvania	814	266	163	97	54
New Jersey	470	300	183	86	47
Massachusetts	429	297	202	112	59
Ohio	402	244	147	88	35
Illinois	391	220	104	53	28
Michigan	298	204	114	50	24
Missouri	233	144	73	25	9
Connecticut	207	141	114	74	29
Texas	206	86	44	18	9
Indiana	203	110	66	29	15
Iowa	165	99	77	45	31
Virginia	154	84	42	21	13
Maryland	144	102	77	56	38
Wisconsin	136	107	75	47	22
Kansas	117	77	31	14	6
California	116	68	60	15	8
Utah	108	75	34	22	14
Maine	102	74	35	26	15
West Virginia	100	68	43	28	13
Oklahoma	97	60	37	20	8
Georgia	91	52	32	13	7
Minnesota	90	67	45	23	8
Tennessee	83	46	24	13	0
Nebraska	81	39	12	18	4
North Carolina	79	59	45	30	17
New Hampshire	77	39	24	14	7
Colorado	67	50	25	17	7
Alabama	59	31	21	9	4
District of Columbia	55	36	18	4	4
Vermont	56	16	15	9	8
South Carolina	54	41	26	11	9
Kentucky	54	40	22	6	0
Oregon	51	24	7	2	0
Florida	50	25	18	7	2

IV. Boy Scout Relationships

The Scout troops studied in Indiana have been recruited largely from boys already identified with some Sunday school. Out of 488 boys giving information on this subject, 438 or 89 per cent., were Sunday school members when they joined the Boy Scouts. Three out of 29 troops studied make membership in the troop dependent upon membership in Sunday school; 25 do not, and 2 give no information on this point.

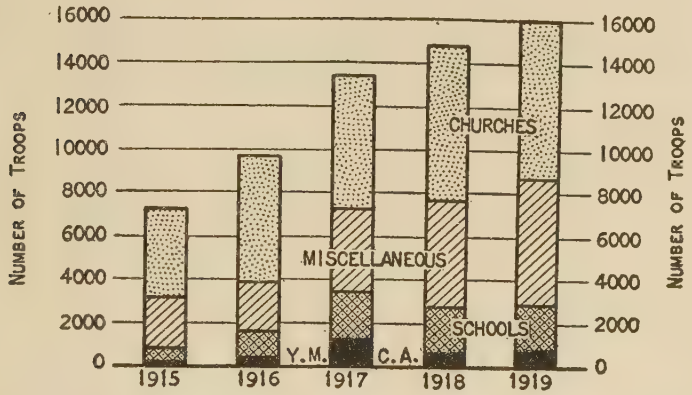


CHART XXI — DISTRIBUTION OF MEETING PLACES OF BOY SCOUTS IN THE UNITED STATES FROM 1915 TO 1919.

Thirteen of 29 troops regard the activities of the troops as expressional work for the Sunday school and 14 do not so regard it. Three give no information. Of 30 troops studied, all of which are either organized under the auspices of a church, or attached to the Sunday school as one of its approved activities, 12 engage in Sunday scouting, 15 do not, and 3 give no information.

The Indiana troops studied were also recruited largely from boys enrolled in the public schools. Of the 577 boys in the Indiana troops, 468 were in the public school, 22 had

dropped out of school, and 87 gave no information on this question. The relation of these boys to industry is indicated by the fact that only 89 out of 577 boys report gainful employment. Of this number, 57, or 44 per cent., are in messenger or delivery service, 22 are salesmen, 13 are in manufacturing industries, 5 are employed as farm laborers.

The following Table XLII will show that there is now a slight decrease in the percentage of Boy Scout troops meeting in churches and a slight increase in the use of public schools for that purpose. The Chart XXI will show, however, that the church is still the chief host of the Boy Scouts of America.

TABLE XLII — MEETING PLACES OF THE BOY SCOUT TROOPS IN THE UNITED STATES BY YEARS AND PERCENTAGES[1]

Places of Meeting	Years				
	1915	*1916*	*1917*	*1918*	*1919*
Total troops	7,346	9,671	13,199	15,079	16,106
Churches	47.5	51.2	44.9	43.7	43.2
Y. M. C. & H. A.	3.3	3.2	3.4	3.5	3.3
Schools	10.5	15.1	17.2	18.3	19.1
Scout Headquarters	1.6	2.8	3.6	3.4	4.0
Community Institutions	3.3	1.0	1.5	1.7	1.8
Homes	5.5	6.1	5.2	5.6	4.0
Armory	.4	.5	.5	.5	.4
Rented Rooms	1.3	.3	.5	1.0	1.4
Library		1.0	1.0	1.1	.9
Miscellaneous	26.9	18.0	21.8	21.1	21.7

[1] Figures obtained from reports of Boy Scouts of America.

V. The Scout Master

A study of thirty Scout masters revealed the following interesting facts: Fifty per cent. are Sunday school teachers; more than 80 per cent. are church members; 60 per cent. hold some church office, and 90 per cent. are regular church attendants. Sixty-six per cent. are college graduates. Nineteen of the thirty say that they have had no special training for their work. The average age of twenty-seven Scout masters is thirty-four.

That these facts are fairly typical of Scout masters in the United States will be seen from the following tables, which have been prepared from the records in the headquarters of the Boy Scouts of America:

TABLE XLIII — EDUCATION OF SCOUT MASTERS IN THE UNITED STATES

(BY YEARS AND BY PERCENTAGES OF TOTALS)

	Years				
	1915[1]	*1916*	*1917*	*1918*	*1919*
Total	7,067	8,925	12,345	13,743	15,113
Total number reporting education	6,627	8,461	11,777	12,849	14,357
Number not reporting	440	464	568	894	756
	Per Cent.	*Per Cent.*	*Per Cent.*	*Per Cent.*	*Per Cent.*
Grammar	17.0	18.2	16.6	18.3	18.8
Commercial	...	...	...	3.7	.9
High School	23.3	24.4	26.8	24.6	26.3
College	59.7	57.4	56.6	53.4	54.0

[1] Includes 34 Scout Masters of Foreign Troops.

Comparing the education of Scout masters in 1919 with the education of the Indiana male Sunday school teachers, we have the following result:

	Scout Masters	*Indiana Male Sunday School Teachers*
College education	54 per cent.	20.93 per cent.
High school education	26.3 " "	21.54 " "

The following table is inserted to show the previous experience of Scout masters in work with boys. It will be observed that there is a very pronounced tendency to recruit the leadership of Scout troops from the ranks of Scouts themselves. In five years the percentage of Scout masters who had previously been members of Scout troops increased from 16.8 per cent. to 45.4 per cent.

TABLE XLIV—GROUPS FROM WHICH SCOUT MASTERS WERE RECRUITED

(BY YEARS AND PERCENTAGES OF TOTALS)

	Years				
	1915[1]	*1916*	*1917*	*1918*	*1919*
Total	7,067	8,925	12,345	13,743	15,113
Total number reporting sources	5,385	7,239	9,814	11,269	13,268
Number not reporting	1,682	1,686	2,531	2,474	1,845
	Per Cent.	*Per Cent.*	*Per Cent.*	*Per Cent.*	*Per Cent.*
Sunday school teacher	18.8	18.3	14.2	15.3	13.7
Y. M. C. A.	14.0	13.2	9.7	8.6	7.6
Teaching	6.4	5.2	6.0	5.7	5.6
Boys' Work[2]	27.4	20.0	14.8	15.7	9.4
Boy Scouts	16.8	26.1	43.4	40.3	45.4
None	2.5	4.6	1.9	6.0	11.3
Ministry	3.8	.5	1.0	1.3	2.4
Military	3.4	3.6	4.3	4.3	2.5
Miscellaneous	6.9	8.5	4.7	2.8	2.0

[1] Includes 34 Scout Masters of Foreign Troops.
[2] Includes Boys' Brigade and Playgrounds.

An inquiry into the present occupation of Scout masters shows a definite tendency to draw Scout masters from the mercantile class. With the exceptions of the engineers and the

TABLE XLV—OCCUPATION OF SCOUT MASTERS IN THE UNITED STATES

(BY YEARS AND PERCENTAGES OF TOTALS)

	Years				
	1915[1]	*1916*	*1917*	*1918*	*1919*
Total	7,067	8,925	12,345	13,743	15,113
Total number reporting occupation	6,719	7,575	12,009	13,125	14,659
Number not reporting	348	1,350	336	618	454
	Per Cent.	*Per Cent.*	*Per Cent.*	*Per Cent.*	*Per Cent.*
Clergyman	24.5	26.3	23.2	22.3	19.6
Y. M. C. A.	2.7	.8	.7	.6	.6
Teachers	11.8	13.1	12.9	11.5	10.9
Lawyer	2.1	2.7	2.0	1.8	1.6
Professional Engineer	1.0	.8	.7	1.3	1.6
Doctor	2.9	2.5	3.7	2.3	2.3
Mercantile	25.9	29.8	33.2	41.6	42.1
Mechanical	10.3	13.4	8.5	13.1	11.0
Miscellaneous[2]	18.8	10.6	15.1	5.5	10.3

[1] Includes 34 Scout Masters of Foreign Troops.
Includes Students, Journalists, and Government Employees.

mechanical group which have barely held their own, there has been a loss in all groups except mercantile. An increase from 25.9 per cent. in 1915 to 42.1 per cent. in 1919 is an indication of the appeal of this organization to the active interest of the merchants of the United States.

The appeal of the Boy Scout program to men who have boys of their own is shown by the following table:

TABLE XLVI — MARITAL STATE OF SCOUT MASTERS IN THE UNITED STATES

(BY YEARS AND PERCENTAGES OF TOTALS)

	Years				
	1915[1]	*1916*	*1917*	*1918*	*1919*
Marital State Total	7,067	8,925	12,345	13,743	15,113
Married and have boys.....	38.7	32.4	35.4	42.1	Data
Married, have no boys.....	29.8	29.7	30.8	33.0	not ob-
Single	31.5	37.6	33.8	24.9	tainable

[1] Includes 34 Scout Masters of Foreign Troops.

The Boy Scout Movement has had its greatest popularity among Protestant people. During the five-year period studied, the Catholics made rapid gains, but the percentage of non-Protestant leadership is still relatively very low, as will be shown by the following table:

TABLE XLVII — CHURCH PREFERENCES OF SCOUT MASTERS IN THE UNITED STATES

(BY YEARS AND PERCENTAGES OF TOTALS)

	Years				
	1915[1]	*1916*	*1917*	*1918*	*1919*
Total	7,067	8,925	12,345	13,743	15,113
Total number reporting church preference.....	5,593	8,424	11,629	11,987	14,311
Number not reporting	1,474	501	716	1,756	802
	Per Cent.	*Per Cent.*	*Per Cent.*	*Per Cent.*	*Per Cent.*
Protestant	87.4	86.6	85.8	90.5	84.7
Roman Catholic	2.5	2.0	3.8	4.8	5.0
Hebrew	1.3	1.7	1.4	1.8	1.7
Mormon	2.0	2.1	1.5	1.4	1.4
None	.6	1.3	.2	.8	1.3
Miscellaneous	6.2	6.3	7.3		5.9

[1] Includes 34 Scout Masters of Foreign Troops.

VI. Summary.

It is not within the purpose of this study to attempt an evaluation of the program and methods of the Boy Scouts of America. The facts presented in this chapter are intended to show certain tendencies and conditions which should be the common knowledge of all persons interested in the moral and religious training of boys. Grouping some of these facts for the purpose of summarizing this chapter, we can say that for the United States:

Eight out of every ten Scout masters are Protestants.
Four out of every ten Scout masters are merchants.
Two out of every ten Scout masters are clergymen.
Eight out of every ten Scout troops meet in church buildings.
Four out of every ten Scout masters were formerly Boy Scouts.
Three out of every four Scout masters are married men.
Eight out of every ten Scout masters are church members.
Five out of every ten Scout masters are college graduates.
The life of a typical Boy Scout is one year, nine months and eighteen days.

IN INDIANA CHURCHES

Nine out of every ten Boy Scouts are from Sunday schools.
Nine out of every ten Boy Scouts are in public schools.
Two out of three Boy Scouts are of Tenderfoot rank.
One out of four Boy Scouts is a Second Class scout.
Nine out of one hundred Boy Scouts are First Class scouts.
One out of five hundred Boy Scouts is a Life Scout.
Two out of five hundred Boy Scouts are Eagle Scouts.
One out of four Boy Scouts is thirteen years old.
Seven out of ten Boy Scouts are between twelve and fourteen years of age inclusive.
Four out of nine church troops practice Sunday-scouting.
The life of a typical Indiana Boy Scout is one year and seven months.

It is clear that church leaders should give serious consideration to the program and policies of an organization which goes to the church for its housing, its leaders and its members.

Chapter IX

CHURCH SCHOOL FINANCE

I. Cost of Education

One of the most important problems now pressing for immediate solution is the problem of financing education in a democracy. How much of the wealth of a people should be devoted to the education of the rising generation? How shall school funds be raised? What general principles shall control their distribution? What proportion of the wealth devoted to education should be devoted to general culture? What proportion to vocational training? What proportion to religious and moral training? These are some of the questions which educational administrators have been trying to answer.

Important educational commissions are now engaged in extensive research in an effort to find the fundamental facts upon which to rest the financial policy of public education. For years it has been clear that the future of democratic institutions could not be protected unless more money could be secured for the public schools. In an argument for a more liberal financial support of public education, before the Connecticut State Teachers' Association in 1902, President Charles W. Eliot, of Harvard University, said:

> My first argument in support of this proposition is that, as a nation and on the whole, in spite of many successes, we have met with many failures of various sorts in our efforts to educate the whole people, and still see before us many unsurmounted difficulties. It is indisputable that we have experienced a profound disappointment in the results thus far obtained from a widely diffused popular education. It was a stupendous undertaking at the start, and the difficulties have increased with every generation. Our forefathers expected miracles of prompt enlightenment; and we are seriously disappointed that popular education

has not defended us against barbarian vices like drunkenness and gambling, against increase of crime and insanity, and against innumerable delusions, impostors and follies. We ought to spend more public money on schools; because the present expenditures do not produce all the good results which were expected and may reasonably be aimed at.[1]

Later in the same year, President Eliot addressed the New Hampshire State Teachers' Association on the same theme. In this second address he enumerated the gains which had been secured for education, and pointed out that each educational advance had cost more money but that each had justified itself in the eyes of the taxpayers:

You have doubtless noticed that the gains I have reported are chiefly in education above fourteen years of age. There has been improvement in the first eight grades since 1870 but it is relatively small. Yet the great majority of American children do not get beyond the eighth grade. Philanthropists, social philosophers and friends of free institutions, is that the fit educational outcome of a century of democracy in an undeveloped country of immense natural resources? Leaders and guides of the people, is that what you think just and safe? People of the United States, is that what you desire and intend?[2]

Stimulated by such appeals, public education is beginning to feel the effect of enlarged material resources; and a new science of public school accounting and administration is being developed.

Religious education in America is generally conceded to be the responsibility of the church. The resources of the state are not available for church enterprises. Religious education must therefore look to non-state agencies or institutions for its support. The church, however, does not even yet realize its responsibility for the moral and spiritual nurture of the childhood and youth of America, and of the world. Until very recently the church has not taken its educational task seriously. Even now, there is great need of an educational crusade that will convict the church of the sin of neglecting the spiritual

[1] Eliot, C. W., "More Money for the Public Schools," p. 23.
[2] *Ibid.*, pp. 125-127.

nurture of its children. At no point is the neglect of the church to provide for the spiritual development of its children more apparent than in its failure properly to finance religious education.

Before religious education can go much further the question of finance must be squarely faced. How much should a local church pay for the religious education of its children? What proportion of the entire budget of the church should be expended for church schools? What part of the budget for church schools should be expended for instruction, for supervision, for textbooks and teaching material, etc.? Before the religious educator can find out how much the church should pay for religious education he will need to know how much churches are now actually expending for religious education.

This chapter will be devoted to the study of present conditions. How much money is now raised for religious education purposes in the local church? How and from what sources is it raised and how is it distributed or apportioned for various educational purposes? With the answers to these questions in hand it would be possible to begin the development of standards for expenditures in religious education. When a sufficient number of studies, similar to the Indiana survey, have been completed, it will be possible to make valuable comparative tables which can not be attempted in a pioneer study.

II. Cost of Religious Education in Local Churches of Indiana

GENERAL EXPENSE BUDGET

There is no uniform system of bookkeeping among the Sunday school treasurers in Indiana. No attempt has been made by denominational or interdenominational leaders to standardize report-blanks or the distribution of items in the treasurer's records. For this reason it has been very hard to interpret correctly the records found on the treasurers' books of the 256 schools surveyed in Indiana. It has been possible,

however, after very painstaking efforts in all cases, to secure a uniform distribution of the items of receipts and expenditures of 199 schools. These schools are fairly representative of the entire group surveyed; and it is believed that they are also representative of the Sunday schools of the entire state. The following statement shows the distribution of the receipts and expenditures of the 199 schools for one year:

TABLE XLVIII—RECEIPTS AND EXPENDITURES OF 199 INDIANA SUNDAY SCHOOL TREASURERS FOR ONE YEAR

1. *Amount Received by Sunday Schools During Fiscal Year Immediately Preceding the Date of Survey* (*See Chart XXII*):

a. From regular class and individual contributions	$53,622.00
b. From collections for special purposes	18,898.00
c. From gifts or bequests	738.00
d. From invested funds	145.00
e. From concerts, entertainments, suppers, etc., not included in (b)	1,364.00
f. From the local church treasury	492.00
g. From sale of quarterlies and supplies	35.00
Total amount received	$75,294.00

2. *Amount Expended During the Fiscal Year for Support of Local Schools:*

	Salaries	*Other Expense*
(1) Administration and control:		
For services of officers	$ 265.00	
For record books, report cards, stationery, etc., used by officers and teachers		$ 2,396.00
(2) Instruction and supervision:		
For services of teachers	172.00	
For services of supervisors, musicians, etc.	2,678.00	
For textbooks, lesson-helps, papers and supplies used in teaching		24,017.00
(3) Operation of plant:		
For services of janitor	511.00	
For fuel, light, water and supplies		817.00
(4) Maintenance:		
Repairs of plant and equipment and replenishment of worn-out equipment		1,212.00

TABLE XLVIII — RECEIPTS AND EXPENDITURES OF 190 INDIANA SUNDAY SCHOOL TREASURERS FOR ONE YEAR — *Continued*

(5) Outlay:			
Purchase of new equipment and erection or purchase of new plant		2,841.00	
(6) Other expenditures for library, recreation, health, etc.	33.00	3,920.00	
Total for support of local school	$3,659.00	$35,203.00	$38,862.00
3. *Amount Expended by the Sunday School Treasurer for the Support of Other Religious Work:*			
(1) To local church for its support		$ 5,414.00	
(2) To missionary, educational and other general boards of the denomination		17,147.00	
(3) To inter-denominational, educational, or missionary organizations		1,043.00	
(4) To other benevolent enterprises:			
a. Within the community	$1,133.00		
b. Within the nation	984.00		
c. Within foreign lands	3,161.00		
d. Undesignated	1,875.00		
e. Total for benevolent enterprises		7,153.00	
(5) Total amount expended for support of other religious work			$30,757.00
Grand total expended			$69,717.00

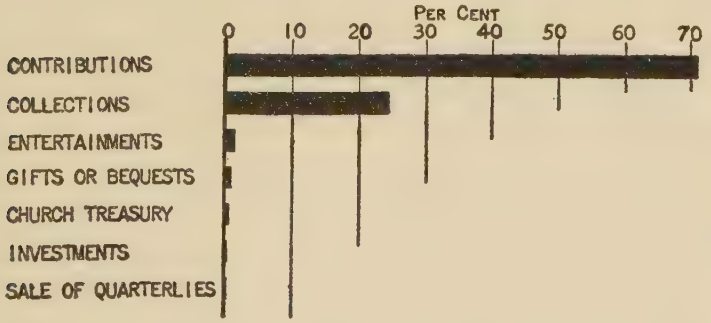


CHART XXII — SOURCES OF INCOME OF 199 INDIANA SUNDAY SCHOOLS.

Examining, first, the expense items in the above statement, it will be profitable to note the relative amounts expended during one year for the different expense items, as shown in the following table.

TABLE XLIX—TOTAL AMOUNT EXPENDED BY 199 INDIANA SUNDAY SCHOOLS DURING A TWELVE-MONTH PERIOD DISTRIBUTED WITH REFERENCE TO THE MAJOR PURPOSES FOR WHICH THE MONEY WAS EXPENDED.

	Purposes for Which Expended:		Amount	Per-centage
	Grand Total Expenditure		$69,717	100.
I	Total spent for support of local school		38,862	55.8
	(1) For administration and control		2,661	3.8
	(a) For services of officers	$ 265		
	(b) For record books, report cards, stationery, etc., used by officers and teachers	2,396		
	(2) For instruction and supervision		26,867	38.5
	(a) For services of teachers	172		
	(b) For services of supervisors, musicians, etc.	2,678		
	(c) For textbooks, lesson-helps, papers and supplies used in teaching	24,017		
	(3) For operation of the plant		1,328	1.9
	(a) For services of janitor	511		
	(b) For fuel, light, water and supplies	817		
	(4) For maintenance; repairs of plant and equipment and replenishment of worn-out equipment		1,212	1.7
	(5) For outlay; purchase of new equipment and erection or purchase of new plant		2,841	4.1
	(6) Other expenditures for library, recreation, health, etc.		3,953	5.7
	Salaries	33		
	Other expenses	3,920		
II	Total spent by Sunday school for support of other religious work		30,757	44.1
	(1) To local church for its support		5,414	7.8
	(2) To missionary, educational and other general boards of the denomination		17,147	24.6
	(3) To inter-denominational education, or missionary organizations		1,043	1.5
	(4) To other benevolent enterprises		7,153	10.3
	(a) Within the community	1,133		
	(b) Within the nation	984		
	(c) Within foreign lands	3,161		
	(d) Undesignated	1,875		

The expenditures for the local school are graphically illustrated by Chart XXIV.

The eye catches at once the fact that 55.8 per cent. of the expenses for one year are for the support of the local schools and that 44.2 per cent. of the annual income is expended for other religious purposes. Of the amount (55.8 per cent.) expended on the local school 34.5 per cent. is for textbooks and

supplies used in teaching and 21.3 per cent. for all other local school purposes. (See Charts XXIII and XXIV, Table LXI.)

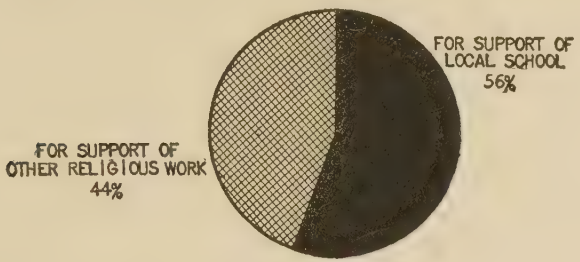


CHART XXIII — PERCENTAGE OF TOTAL EXPENDITURES OF 199 INDIANA SUNDAY SCHOOLS DURING A TWELVE-MONTH PERIOD SPENT FOR (a) SUPPORT OF LOCAL SCHOOL AND (b) FOR SUPPORT OF OTHER RELIGIOUS WORK.

While the items are not comparable in all cases, due largely to the element of volunteer service in the church school, it will be helpful to compare this table of expenses of 199 Indiana Sunday schools with a similar statement compiled from the public school records of 103 American cities. This statement was prepared by Dr. Harlan Updegraff and published in Bulletin, 1912, No. 5, of the Bureau of Education, Washington, D. C.

TABLE L — PER CENT. OF TOTAL EXPENSES FOR VARIOUS ITEMS OF THE BUDGETS OF 103 AMERICAN CITIES

ITEMS	PER CENT.
Total	100.00
Total expenses, general control	3.45
Salaries of teachers, all schools	68.92
Salaries and expenses of supervision, all schools	2.15
Textbooks, stationery and general school supplies, all schools	3.45
Janitors, engineers and firemen, all schools	6.92
Other expenses of operation, all schools	5.23
Apparatus and equipment, including repairs and replacements thereof	1.57
Repairs to buildings	5.64
Miscellaneous expenses	2.67

EXPENDITURES FOR THE SUPPORT OF LOCAL SCHOOLS

The amount of educational service purchased by the local church is measured by the expenditure for local school pur-

poses and not by the total expenditure of the school. In other words, only 55.8 per cent. of the money raised by the local church school is used to provide educational training for the children, youth and adults of the local church.

Table LI distributes the amounts expended by the local school for the support of its own work, with the exception of the amounts expended for salaries. Table LII shows the distribution of salary items for local schools. The salary items, it will be noted, are negligible with the exception of the third quartile in the urban schools, and here the table indicates that one-fourth of the city churches expend more than $11.66 annually for salaries and three-fourths expend less than that amount, with the typical church school expending nothing for salaries. For all other expenses, besides the relatively insignificant amount expended for salary, Table LI shows a median expense for each school of $100.75. One-fourth of the schools expend less than $40.62 each year; one-fourth expend more than $230.35; and half of the schools expend less than $100.75, while half expend more than that amount. There are two modal points in Table LI; one is the $80 to 89.99 group, and the other is the $150 to $174.99 group, with 6.5 per cent. of all the schools in each group. The difference between the expenses for rural and urban schools is seen in the following statements:

One-fourth of the rural schools expend less than $23,75 each, annually.

One-fourth of the urban schools expend less than $80.00 each, annually.

One-half of the rural schools expend less than $45.75 each, annually.

One-half of the rural schools expend more than $45.75 each, annually.

One-half of the urban schools expend less than $172.22 each, annually.

One-half of the urban schools expend more than $172.22 each, annually.

One-fourth of the rural schools expend less than $84.67 each, annually.

One-fourth of the urban schools expend more than $325 each, annually.

TABLE LI—THE AMOUNT OF MONEY (NOT INCLUDING SALARIES) EXPENDED PER SUNDAY SCHOOL FOR THE SUPPORT OF THE LOCAL SCHOOL AS SHOWN BY THE DISTRIBUTION OF THE EXPENDITURES OF 199 INDIANA SUNDAY SCHOOLS

SCHOOLS WHICH REPORT HAVING EXPENDED FOR THE SUPPORT OF THE LOCAL SCHOOL, EXCEPTING SALARIES, AMOUNTS INDICATED:

AMOUNT	RURAL AND URBAN		RURAL		URBAN	
	Number	*Per-centage*	*Number*	*Per-centage*	*Number*	*Per-centage*
Total Reporting.	199	100.0	71	35.7	128	64.3
$ 0.00.....	1	.5	1	1.4	0	.0
0.01– 4.99.....	5	2.5	2	2.8	3	2.3
5.00– 9.99.....	1	.5	1	1.4	0	.0
10.00–14.99.....	5	2.5	3	4.2	2	1.6
15.00–19.99.....	10	5.0	7	9.9	3	2.3
20.00–24.99.....	8	4.0	5	7.0	3	2.3
25.00–29.99.....	5	2.5	3	4.2	2	1.6
30.00–34.99.....	8	4.0	5	7.0	3	2.3
35.00–39.99.....	6	3.0	3	4.2	3	2.3
40.00–44.99.....	6	3.0	5	7.0	1	.8
45.00–49.99.....	4	2.0	3	4.2	1	.8
50.00–59.99.....	8	4.0	5	7.0	3	2.3
60.00–69.99.....	7	3.5	4	5.6	3	2.3
70.00–79.99.....	8	4.0	3	4.2	5	3.9
80.00–89.99.....	13	6.5	7	9.9	6	4.7
90.00–99.99.....	3	1.5	2	2.8	1	.8
100.00–124.99....	10	5.0	1	1.4	9	7.0
125.00–149.99.....	11	5.5	3	4.2	8	6.3
150.00–174.99.....	13	6.5	4	5.6	9	7.0
175.00–199.99.....	9	4.5	4	5.6	5	3.9
200.00–249.99.....	13	6.5	0	.0	13	10.2
250.00–299.99.....	11	5.5	0	.0	11	8.6
300.00–349.99.....	3	1.5	0	.0	3	2.4
350.00–399.99.....	6	3.0	0	.0	6	4.7
400.00–449.99.....	1	.5	0	.0	1	.8
450.00–499.99.....	2	1.0	0	.0	2	1.6
500.00–549.99.....	2	1.0	0	.0	2	1.6
550.00–599.99.....	2	1.0	0	.0	2	1.6
600.00–649.99.....	3	1.5	0	.0	3	2.9
650.00–699.99.....	2	1.0	0	.0	2	1.6
750.00–799.99.....	1	.5	0	.0	1	.8
800.00–849.99.....	3	1.5	0	.0	3	2.4
850.00–899.99.....	1	.5	0	.0	1	.8
900.00–949.99.....	3	1.5	0	.0	3	2.4
950.00–999.99.....	2	1.0	0	.0	2	1.6
1000.00–1099.99...	2	1.0	0	.0	2	1.6
1200.00–1249.99...	1	.5	0	.0	1	.8

TABLE LI—THE AMOUNT OF MONEY (NOT INCLUDING SALARIES) EXPENDED PER SUNDAY SCHOOL FOR THE SUPPORT OF THE LOCAL SCHOOL AS SHOWN BY THE DISTRIBUTION OF THE EXPENDITURES OF 199 INDIANA SUNDAY SCHOOLS—
Continued

STATISTICAL MEASURES:

Mode	$ 80– 89.99	$15.00–19.99	$100.00–124.99
	150–174.99	80.00–89.99	150.00–174.99
Median	$100.75	$45.75	$172.22
Q_1	40.62	23.75	80.00
Q_3	230.25	84.67	325.00

(Table based on data from 199 of 251 schools surveyed.)

TABLE LII—THE AMOUNT OF MONEY EXPENDED FOR SALARIES OF LOCAL SCHOOL WORKERS BY 199 INDIANA SUNDAY SCHOOLS

AMOUNT	SCHOOLS REPORTING EXPENDING THE AMOUNT INDICATED: RURAL AND URBAN		RURAL		URBAN	
	Number	*Per-centage*	*Number*	*Per-centage*	*Number*	*Per-centage*
Total reporting..	199	100.0	67	33.7	132	66.3
$ 0.00.....	154	77.4	62	92.5	92	69.7
0.01– 4.99.....	1	0.5	0	.0	1	0.8
5.00– 9.99.....	8	4.0	3	4.5	5	3.8
10.00–14.99.....	4	2.0	1	1.5	3	2.3
15.00–19.99.....	1	0.5	0	.0	1	0.8
20.00–29.99.....	6	3.0	1	1.5	5	3.9
30.00–39.99.....	1	5.0	0	.0	1	.8
40.00–49.99.....	4	2.0	0	.0	4	3.0
50.00–59.99.....	1	0.5	0	.0	1	0.8
60.00–69.99.....	0	.0	0	.0	0	.0
70.00–79.99.....	3	1.5	0	.0	3	2.3
80.00–89.99.....	3	1.5	0	.0	3	2.3
90.00–99.99.....	0	.0	0	.0	3	2.3
100.00–124.99....	4	2.0	0	.0	4	3.0
125.00–149.99....	2	1.0	0	.0	2	1.5
150.00–174.99....	2	1.0	0	.0	2	1.5
175.00–199.99....	2	1.0	0	.0	2	1.5
200.00–249.99....	1	0.5	0	.0	1	0.8
. . . .						
475.00–499.99....	1	0.5	0	.0	1	0.8
. . . .						
550.00–574.99....	1	0.5	0	.0	1	0.8

(Table based on data from 199 of 251 schools surveyed.)

TABLE LIII—THE AMOUNT OF MONEY EXPENDED PER SUNDAY SCHOOL FOR RECORD BOOKS, REPORT CARDS, STATIONERY, ETC., USED BY LOCAL OFFICERS AND TEACHERS OF 198 INDIANA SUNDAY SCHOOLS

	Schools Reporting Expending the Amount Indicated					
	Both Rural and Urban		Rural Communities		Urban Communities	
Amount	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total Reporting	198	100.0	69	34.7	129	65.3
$ 0.0	107	53.8	50	72.5	57	43.9
0.01 – 4.99	34	17.1	14	20.3	20	15.4
5.00 – 9.99	13	6.6	3	4.3	10	7.7
10.00 – 14.99	8	4.1	2	2.9	6	4.6
15.00 – 19.99	7	3.6	0	0.	7	5.4
20.00 – 24.99	4	2.1	0	0.	4	3.1
25.00 – 49.99	14	7.1	0	0.	14	11.1
50.00 – 99.99	9	4.6	0	0.	9	7.1
100.00 – 149.99	1	.5	0	0.	1	.8
150.00 – 349.99	0	0.	0	0.	0	0.
350.00 – 374.99	1	0.5	0	0.	1	0.8

(Table based on data from 198 of 256 schools surveyed.)

TABLE LIV—THE AMOUNT OF MONEY EXPENDED PER SUNDAY SCHOOL FOR SERVICES OF SUPERVISORS, MUSICIANS, ETC., IN 199 INDIANA SUNDAY SCHOOLS

	Schools Reporting Expending the Amount Indicated					
	Both Rural and Urban		Rural		Urban	
Amount	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total Reporting	199	100.0	69	34.7	130	65.3
$ 0.0	172	86.5	69	100.0	103	79.2
0.01 – 4.99	2	1.0	0	0.	2	1.5
5.00 – 9.99	2	1.0	0	0.	2	1.5
10.00 – 14.99	2	1.0	0	0.	2	1.5
15.00 – 19.99	0	0.	0	0.	0	0.
20.00 – 24.99	3	1.5	0	0.	3	2.3
25.00 – 49.99	5	2.5	0	0.	5	3.9
50.00 – 99.99	4	2.0	0	0.	4	3.0
100.00 – 149.99	3	1.5	0	0.	3	2.3
150.00 – 199.99	3	1.5	0	0.	3	2.3
200.00 – 299.99	1	.5	0	0.	1	.8
300.00 – 399.99	1	.5	0	0.	1	.8
400.00 – 499.99	0	.0	0	0.	0	0.
500.00 – 599.99	1	.5	0	0.	1	.8

(Report based on data from 199 of 251 schools surveyed.)

Later tables will show that the expenses per pupil for average attendance are nearly equal in rural and urban communities.

A study of Table LV will reveal one reason for the difficulty in securing uniform reports from Sunday school officers. It will be seen that 72.5 per cent. of the rural schools and 43.9 per cent. of the urban schools do not expend any money out of the school treasuries for record and report books, blanks or cards. This means that the secretaries furnish at their own expense tablets or note paper for temporary records and that no permanent, uniform records are kept.

The next items in the expense list of local schools which should receive special study are those listed under "Instruction and supervision." There are three items under this heading, namely:

(1) For Services of Teachers

We have already seen (Table XLII) that 92.5 per cent. of the rural and 69.7 per cent. of the urban schools are entitrely without salaried service for supervision, teaching, music, janitor, or for any other service. The total amount of salary paid in one year to the administrative officers of 199 schools was $265; and the total amount paid for the service of teachers by the same schools was $172. In the public schools the expense for teaching is from 60 per cent. to 68 per cent. of the total budget.

(2) For Services of Supervisors, Musicians, Etc.

Table LIV tells its own story. One hundred per cent. of the rural schools and 79.2 per cent. of the urban schools are entirely without salaried supervision. The greater part of the expense for supervision in the urban schools is for the services of musicians. In the public schools the expense for supervision is from 7 per cent. to 10 per cent. of the entire budget,

(3) For Textbooks, Lesson-helps and Supplies Used in Teaching

Table LV distributes the expenses of 199 Indian schools for textbooks, lesson-helps, and supplies used in teaching.

TABLE LV—THE AMOUNT OF MONEY EXPENDED PER SUNDAY SCHOOL FOR TEXTBOOKS, LESSON-HELPS, PAPERS AND SUPPLIES USED IN TEACHING, AS SHOWN BY EXPENDITURES OF 199 INDIANA SUNDAY SCHOOLS

	Schools Reporting Expending the Amount Indicated					
	Both Rural and Urban		Rural		Urban	
Amount	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total Reporting	199	100.0	73	36.68	126	63.3
$ 0.0	8	4.0	3	4.1	5	4.0
0.01 – 4.99	6	3.0	1	1.4	5	4.0
5.00 – 9.99	6	3.0	2	2.7	4	3.2
10.00 – 14.00	5	2.5	5	6.8	0	0.
15.00 – 19.99	9	4.5	5	6.8	4	3.2
20.00 – 29.99	18	9.0	11	15.0	7	5.6
30.00 – 39.99	11	5.5	8	11.0	3	2.4
40.00 – 49.99	14	7.0	9	12.3	5	4.0
50.00 – 59.99	10	5.0	4	5.5	6	4.8
60.00 – 69.99	12	6.0	7	9.6	5	4.0
70.00 – 79.99	8	4.0	4	5.5	4	3.2
80.00 – 89.99	8	4.0	5	6.8	3	2.4
90.00 – 99.99	1	0.5	1	1.4	0	0.
100.00 – 124.99	18	9.0	4	5.5	14	11.1
125.00 – 149.99	15	7.5	3	4.1	12	9.5
150.00 – 174.99	13	6.5	1	1.4	12	9.5
175.00 – 199.99	4	2.0	0	0.	4	3.2
200.00 – 249.99	9	4.5	0	0.	9	7.2
250.00 – 299.99	4	2.0	0	0.	4	3.2
300.00 – 349.99	5	2.5	0	0.	5	4.0
350.00 – 399.99	4	2.0	0	0.	4	3.2
400.00 – 499.99	4	2.0	0	0.	4	3.2
500.00 – 599.99	3	1.5	0	0.	3	2.4
600.00 – 699.99	2	1.0	0	0.	2	1.6
700.00 – 799.99	1	0.5	0	0.	1	0.8
800.00 – 824.99	1	0.5	0	0.	1	0.8

Statistical Measures:

Median	73.12	42.50	121.45
Q_1	27.20	21.75	47.50
Q_3	151.50	69.60	207.50

(Table based on data from 199 of 251 schools surveyed.)

This item does not include crayon, blackboard, etc. It is limited to the curriculum supplies used by the pupil for school and home work. The average amount expended per school for this purpose is $120.68. One-fourth of the schools expend less than $27.20 a year, and one-fourth expend more than $151.50 a year. Between these two points is the median

expenditure of $73.12 a year. While the average is $120.68, there are as many schools expending less than $73.12 as there are schools expending more than that amount. The median for rural schools is $42.50 and for urban schools, $121.45. The lower 25 per cent. of the rural schools expend less than $21.75 and the lower 25 per cent. of the urban schools expend less than $47.50. The upper 25 per cent. of the rural schools expend more than $69.60 and the upper 25 per cent. of the urban schools expend more than $207.50.

The expense for textbooks and teaching supplies in the 199 church schools of Indiana is 34.5 per cent. of the entire budget. This is a much higher percentage of the total school budget than the same item sustains to the total budget of the public schools.

The approved distribution of items of expense in the budget of the public schools is indicated in the following table from Strayer and Thorndike, *Educational Administration*, p. 324.

	Per Cent. of Totals		*Per Cent. of Totals*
Teaching and supervision, from	70	to	75
Supervision alone, from	7	to	10
Teaching alone, from	60	to	68
Janitors' salaries, from	5	to	7
Textbooks and supplies, from	4	to	6
Fuel, from	5	to	7
Repairs, from	3	to	5

The relative ranking of the cost of textbooks can not be determined by a comparison with this table because of the voluntary service of church school teachers, and also because janitor services, fuel and repairs are charged to the general expense of the church, in most churches. It will, therefore, be necessary to find the cost of textbooks and teaching supplies for each pupil in average attendance upon the church school and then compare this cost with the cost of textbooks and teaching supplies in the public schools.

Table LVI shows 160 Indiana Sunday schools distributed with reference to rural or urban location of the Sunday school and the amount of money expended per pupil in average

TABLE LVI—THE AMOUNT OF MONEY EXPENDED PER PUPIL IN AVERAGE ATTENDANCE FOR TEXTBOOKS, LESSON-HELPS, PAPERS AND SUPPLIES USED IN TEACHING IN 160 INDIANA SUNDAY SCHOOLS, DISTRIBUTED WITH REFERENCE TO RURAL OR URBAN LOCATION OF THE SUNDAY SCHOOL

Amount Expended Per Pupil in Average Daily Attendance	Rural and Urban Schools *Number*	Rural Schools *Number*	Urban Schools *Number*
Totals	160	57	103
0.00– .09	0	0	0
.10– .19	2	1	1
.20– .29	4	4	0
.30– .39	13	4	9
.40– .49	4	1	3
.50– .59	4	2	2
.60– .69	14	3	11
.70– .79	9	5	4
.80– .89	13	7	6
.90– .99	19	7	12
1.00–1.09	14	6	8
1.10–1.19	10	2	8
1.20–1.29	5	0	5
1.30–1.39	8	3	5
1.40–1.49	9	2	7
1.50–1.59	8	1	7
1.60–1.69	6	2	4
1.70–1.79	5	2	3
1.80–1.89	5	3	2
1.90–1.99	1	0	1
2.00–2.09	1	1	0
2.10–2.19	3	1	2
2.20–2.29	0	0	0
2.30–2.39	0	0	0
2.40–2.49	1	0	1
2.50–2.59	0	0	0
2.60–2.69	1	0	1
2.70–2.79	0	0	0
2.80–2.89	0	0	0
2.90–2.99	0	0	0
3.80–3.89	1	0	1
Statistical Measures:			
Modes	$.90–$.99	$.80–$.89 .90– .99	$.90–$.99
Medians	.99	.92	1.04
Q_1	.69	.68	.70
Q_3	1.41	1.33	1.45

(Table based on data from 160 of 251 schools surveyed.)

attendance for textbooks, lesson-helps, papers and supplies used in teaching. The median annual expense for each pupil in average attendance for all schools is $.989; for rural schools $.92, and for urban schools $1.04. The mode or most common expenditure is from $.90 to $.99, or approximately at the median point. One-fourth of the rural schools spend less than $.675, and one-fourth of the urban schools spend less than $.697. One-fourth of the rural schools spend more than $1.325 and one-fourth of the urban schools spend more than $1.447. The fact that rural and urban expenditures per child are so nearly equal suggests that both types of schools use a common minimum of teaching supplies, and also that graded lessons, which are more common in the urban schools, are not materially adding to the cost of operating urban schools.

The *per-capita* cost of public school textbooks based on total school enrollment in free textbook states is available for purposes of general comparison of the cost of church school and public school textbooks. The following table includes data from nine representative states in which free textbooks have been in operation for a period of years:[1]

TABLE LVII—PER CAPITA COST OF PUBLIC SCHOOL TEXTBOOKS (ELEMENTARY AND HIGH SCHOOL) BASED ON TOTAL ENROLLMENT IN NINE FREE-TEXTBOOK STATES

State	Per Capita Cost of Textbooks Based on Enrollment	Percentage of Cost of Textbooks to Total Cost of Schools
Maine	.96	3.40
Maryland	.82	3.33
Massachusetts	.79	1.93
New Hampshire	.92	2.72
New Jersey	.81	1.78
Pennsylvania	.82	2.49
Rhode Island	1.22	3.78
Vermont	.76	2.58
Wyoming	1.25	3.45

In 1915, the New York State Department of Efficiency and Economy reported on the probable expenditure necessary

[1] See Bulletin 1915, No. 36, United States Bureau of Education.

to supply all elementary and secondary school pupils in the state with free books. "This investigation indicates that the probable cost of installation of a system of furnishing free textbooks to all the pupils in the public schools of the state would be an average of $1.2348 for each elementary school pupil, and $4.8487 for each secondary school pupil, if purchased from private publishers at prices paid by the City of New York. No estimate has been made of the cost of publication by the State itself. The cost of renewal, or the annual cost of a free textbook system for New York State, is estimated from the annual cost in free textbook cities of the state as follows: In elementary schools, $.6456; in secondary schools, $1.5833." [1]

The cost of required basic school books for Indiana in 1920 is shown in the accompanying table:

Name of Textbook	Number of Books Used by Pupil	Cost of Book or Books 1920
Totals	25	$12.07
Primer	1	.22
First Reader	1	.23
Second Reader	1	.30
Third Reader	1	.37
Fourth Reader	1	.44
Fifth Reader	1	.44
Arithmetic	2	.90
Grammar	2	1.45
Geography	2	3.13
History	1	1.55
Physiology	2	1.68
Spelling	2	.72
Writing	8	.64

A total of twenty-five books covering a period of eight years cost $12.07. This original cost of $12.07 must be divided by two because the average life of elementary public school textbooks is two years.

Durability is a prime factor in reducing the cost of textbooks for public school pupils, and durability is one of the chief reasons that the actual cost of the excellent graded

[1] Bulletin, 1915, No. 36, United States Bureau of Education.

Sunday school literature is less than the more temporary lesson material which it has displaced.

No attempt has been made to compare the quantity of material used by pupils in the public schools with the quantity of material used by Sunday school pupils. Neither has the quality, mechanical structure or pedagogical excellence of the two bodies of literature been compared. It is not the purpose of this section of the report to suggest that, under present conditions, the present quantity and quality of material could be produced for less than the present rates. It is rather the purpose of the report to suggest that there are evidences of waste, which may be eliminated with a corresponding reduction in the cost of curriculum material without decreasing the efficiency of instruction. The solution of the relatively high cost of Sunday school material does not lie with the publisher so much as it lies with the consumer. By ordering high-grade, durable material at a relatively higher cost, and by using care in the preservation and distribution of the material when it has been received, the consumer will be able to reduce the cost of teaching material.

The following are sources of expense for teaching material which increase the cost of instruction but which do not add to its effectiveness:

(1) The Short Life of Church School Textbooks and Other Supplies Used in Teaching

The disproportionate cost of church school textbooks over public school textbooks is due largely to the short life of church school literature. The public school books are used from year to year until the text is worn out or until the text has been replaced by a newer and better book. Public school textbooks are better bound and, on the whole, more durable than church school textbooks. The common practice of dating church school texts so that particular lessons are assigned to certain designated calendar dates, tends to prevent the use of perfectly good textbook material after the specific date for which it has been issued. This plan saves postage for

the publishers because the textbooks are issued serially and mailed at reduced postal rates; but it tends to limit the use of each lesson to one Sunday. After the Sundays for which lessons have been dated have passed, the lesson material is usually destroyed even though it is new and has nothing the matter with it except that it is "out of date." No pedagogical value is added by dating church school lessons. The practice leads to an inexcusable waste of valuable lesson material and adds very materially to the cost of church school operation.

The issuance of textbooks in paper-bound "quarterly" form tends to lower the durability and decrease the life of textbook material. An attempt was made to determine the actual life of church school textbooks; but the church school secretaries and treasurers had kept no records which would give this information. In the opinion of careful observers the rule is one year. In the public schools, elementary textbooks last two years and high school textbooks, three years.

(2) The Careless Distribution of Leaflet Lessons and Supplementary Papers, Cards and other Teaching Material

It has become customary for church schools to distribute free papers, picture cards and other free literature to the church school classes each week. Often this material is not correlated with the textbook material; teachers seldom make any attempt to apply this supplementary literature to the regular lessons; frequently the papers are not suited to the age and experience of the pupils who receive them. It frequently happens that care is not exercised in the ordering of these supplies and large quantities remain unused each Sunday. Because the literature is dated, it is not used on later occasions.

(3) Indirect Tax For Denominational Benevolences

Denominational charities and other benevolent or missionary causes are frequently supported from the profits on church school publications. The price of each textbook, in such cases, must contain the indirect tax which the publisher later turns

over to some worthy cause; but which does not tend to improve the quality of the textbooks or to reduce their price.

Turning from the cost of instruction to the operation and maintenance of the plant in which instruction is given, it will be observed at once that, while 199 churches paid out of their treasuries only $492 in one year for the expenses of their church schools, the churches regard their schools as members of the church family and, with rare exceptions, charged them

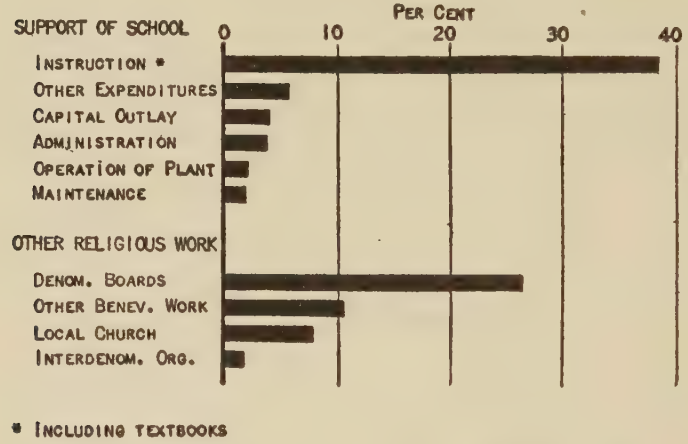


CHART XXIV — PERCENTAGE OF TOTAL AMOUNT EXPENDED FOR LOCAL SCHOOL AND OTHER RELIGIOUS WORK DURING A TWELVE-MONTH PERIOD BY 199 INDIANA SUNDAY SCHOOLS.

nothing for housing and physical maintenance: 91.5 per cent. of the churches charge their schools nothing for janitor service; 84.4 per cent. of the schools paid nothing for new equipment and the erection or purchase of new plants; 85.4 per cent. paid nothing for fuel, light, water or supplies, and 82.9 per cent. paid nothing for repairs of plant and equipment and replenishment of worn-out equipment. This does not mean that the churches are adequately housing their schools. It means, in most cases, that the church schools occupy rooms which have been heated, lighted and equipped for the regular worship-services of the churches and no charge has been levied

upon the schools for any slight expenses which might have been added because of the presence of the church school.

EXPENDITURES FOR THE SUPPORT OF OTHER RELIGIOUS WORK

Forty-four and two-tenths per cent. of the expenditures of the 199 churches reporting their complete budgets was for the support of work outside of their local schools. $5,414,

TABLE LVIII—THE AMOUNT OF MONEY EXPENDED FOR THE SUPPORT OF THE LOCAL CHURCH BY 199 INDIANA SUNDAY SCHOOLS, DISTRIBUTED AS TO RURAL OR URBAN LOCATION OF THE SCHOOLS

	Schools Reporting Expending the Amount Indicated					
	Both Rural and Urban		Rural		Urban	
Amount	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.
Total Reporting.....	199	100.	69	34.7	130	65.33
$ 0.00.....	153	76.9	65	94.2	88	67.7
0.10– 4.99.....	1	0.5	0	.0	1	0.8
5.00– 9.99.....	4	2.0	0	.0	4	3.1
10.00–14.99.....	2	1.0	1	1.4	1	0.8
15.00–19.99.....	1	0.5	0	.0	1	0.8
20.00–24.99.....	2	1.0	1	1.4	1	0.8
25.00–49.99.....	10	5.0	1	1.4	9	7.0
50.00–99.99.....	13	6.5	1	1.4	12	9.2
100.00–149.99.....	4	2.0	0	.0	4	3.1
150.00–199.99.....	2	1.0	0	.0	2	1.5
200.00–399.99.....	3	2.0	0	.0	3	2.3
400.00–599.99.....	1	0.5	0	.0	1	0.8
600.00–799.99.....	2	1.0	0	.0	2	1.6
800.00–824.99.....	1	0.5	0	.0	1	0.8

(Table based on data from 199 of 251 schools surveyed.)

or 7.8 per cent. of the entire income, went directly into the treasuries of the local churches for current church expenses; while only $492 were appropriated by the churches for the expenses of their church schools. In other words, for every dollar which the 199 churches expended out of their treasuries for the support of church schools, the church schools put eleven dollars back into the church treasuries. (See Chart

TABLE LIX—THE AMOUNT OF MONEY CONTRIBUTED TO MISSIONARY, EDUCATIONAL AND OTHER GENERAL BOARDS OF THE DENOMINATION BY 199 INDIANA SUNDAY SCHOOLS, DISTRIBUTED WITH REFERENCE TO RURAL OR URBAN LOCATION OF THE SCHOOLS

Amount	Schools Reporting Expending the Amount Indicated					
	Both Rural and Urban		Rural		Urban	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total Reporting.....	199	100.	69	34.67	130	65.3
$ 0.00.....	59	29.6	29	42.0	30	23.1
0.10– 4.99.....	12	6.0	9	13.0	3	2.3
5.00– 9.99.....	12	6.0	1	1.4	11	8.5
10.00–14.99.....	8	4.0	2	2.9	6	4.6
15.00–19.99.....	9	4.5	6	8.7	3	2.3
20.00–29.99.....	19	9.5	7	10.1	12	9.2
30.00–39.99.....	10	5.0	2	2.9	8	6.2
40.00–49.99.....	5	2.5	3	4.3	2	1.5
50.00–59.99.....	10	5.0	4	5.8	6	4.6
60.00–69.99.....	6	3.0	4	5.8	2	1.5
70.00–79.99.....	4	2.0	1	1.4	3	2.3
80.00–89.99.....	4	2.0	0	.0	4	3.1
90.00–99.99.....	3	1.5	0	.0	3	2.3
100.00–124.99.....	6	3.0	0	.0	6	4.6
125.00–149.99.....	6	3.0	0	.0	6	4.6
150.00–174.99.....	1	0.5	1	1.4	0	.0
175.00–199.99.....	1	0.5	0	.0	1	0.8
200.00–249.99.....	7	3.5	0	.0	7	5.3
250.00–299.99.....	2	1.0	0	.0	2	1.6
300.00–349.99.....	5	2.5	0	.0	5	3.9
400.00–599.99.....	2	1.0	0	.0	2	1.6
600.00–699.99.....	4	2.0	0	.0	4	3.1
700.00–849.99.....	2	1.0	0	.0	2	1.6
1250.00–1399.99.....	2	1.0	0	.0	2	1.6
Statistical Measures:						
Modes		$ 0.00		$0.00		$ 0.00
Medians.....		19.70		3.05		30.00
Q_1		0.00		0.00		4.16
Q_3		58.75		26.25		97.50

(Table based on data from 199 of 251 schools surveyed.)

TABLE LX—THE AMOUNT OF MONEY CONTRIBUTED TO INTERDENOMINATIONAL, EDUCATIONAL, OR MISSIONARY ORGANIZATIONS BY 199 INDIANA SUNDAY SCHOOLS

Amount	Schools Expending Amount Indicated	
	Number	*Per Cent.*
Total Reporting	199	100.
$ 0.00	141	70.9
0.01– 4.99	12	6.0
5.00– 9.99	17	8.5
10.00–14.99	8	4.0
15.00–19.99	3	1.5
20.00–24.99	2	1.0
25.00–29.99	4	2.0
30.00–34.99	4	2.0
40.00–44.99	4	2.0
50.00–59.99	1	0.5
70.00–79.99	2	1.0
150.00–159.99	1	0.5

(Table based on data from 199 of 251 schools surveyed.)

TABLE LXI—THE AMOUNT OF MONEY CONTRIBUTED FOR OTHER BENEVOLENT ENTERPRISES WITHIN FOREIGN LANDS (NOT INCLUDED IN TABLES LIX AND LX) BY 197 INDIANA SUNDAY SCHOOLS

Amount	Schools Expending Amount Indicated	
	Number	*Per Cent.*
Total Reporting	197	100.
$ 0.00	137	69.8
0.01– 4.99	6	3.0
5.00– 9.99	7	3.5
10.00–14.99	4	2.0
15.00–19.99	9	4.5
20.00–29.99	12	6.0
30.00–39.99	4	2.0
40.00–49.99	2	1.0
50.00–59.99	2	1.0
60.00–69.99	2	1.0
115.00–119.99	1	0.5
125.00–149.99	4	2.0
200.00–224.99	2	1.0
225.00–249.99	1	0.5
250.00–274.99	1	0.5
275.00–299.99	1	0.5
300.00–324.99	0	.0
325.00–349.99	0	.0
350.00–374.99	2	1.0

(Table based on data from 197 of 251 schools surveyed.)

TABLE LXII — THE AMOUNT OF MONEY EXPENDED FOR THE SUPPORT OF OTHER RELIGIOUS WORK IN THE COMMUNITY BY 199 INDIANA SUNDAY SCHOOLS

Amount	Schools Expending the Amount Indicated	
	Number	*Per Cent.*
Total Reporting	199	100.
$ 0.00	0	.0
0.01 –4.99	2	1.0
10.00–14.99	3	1.5
15.00–19.99	6	3.0
20.00–24.99	4	2.0
25.00–29.99	5	2.5
30.00–34.99	5	2.5
35.00–39.99	5	2.5
40.00–44.99	3	1.5
45.00–49.99	10	5.0
50.00–59.99	7	3.5
60.00–69.99	5	2.5
70.00–79.99	2	1.0
80.00–89.99	7	3.5
90.00–99.99	5	2.5
100.00–124.99	16	8.0
125.00–149.99	11	5.5
150.00–174.99	10	5.0
175.00–199.99	9	4.5
200.00–224.99	5	2.5
225.00–249.99	10	5.0
250.00–299.99	5	2.5
300.00–349.99	8	4.0
350.00–399.99	4	2.0
400.00–449.99	2	1.0
450.00–499.99	7	3.5
500.00–599.99	11	5.5
600.00–699.99	4	2.0
700.00–799.99	6	3.0
800.00–899.99	3	1.5
900.00–999.99	1	0.5
1,000.00–1,099.99	3	1.5
1,100.00–1,199.99	1	0.5
1,200.00–1,299.99	2	1.0
1,400.00–1,499.99	2	1.0
1,500.00–1,599.99	3	1.5
1,600.00–1,699.99	1	0.5
1,800.00–1,899.99	1	0.5
1,900.00–1,999.99	1	0.5
2,500.00–2,599.99	1	0.5
2,700.00–2,799.99	1	0.5
4,800.00–4,899.99	1	0.5

TABLE LXII—THE AMOUNT OF MONEY EXPENDED FOR THE SUPPORT OF OTHER RELIGIOUS WORK IN THE COMMUNITY BY 199 INDIANA SUNDAY SCHOOLS—*Continued*

STATISTICAL MEASURES:

Mode	$100.00–125.00
Median	151.25
Q_1	59.78
Q_3	381.25

(Table based on data from 199 of 251 schools surveyed.)

XXV.) Table LVIII shows that 5.8 per cent. of the rural schools contribute amounts from $10 to $60 a year for the support of the church; and that 32.3 per cent., or more than three out of every ten urban churches, make contributions

AMOUNT 199 CHURCHES PAY FOR SUPPORT OF SUNDAY SCHOOLS
8%
AMOUNT 199 CHURCHES RECEIVED FOR THEIR SUPPORT FROM SUNDAY SCHOOLS
92%

CHART XXV—WHAT 199 CHURCHES PAY OUT OF CHURCH TREASURIES FOR THE SUPPORT OF THEIR SUNDAY SCHOOLS, AND THE AMOUNT RECEIVED BY THE SAME CHURCHES FROM SUNDAY SCHOOL TREASURIES FOR THE SUPPORT OF THE CHURCHES.

ranging from $1 to $825 annually for the support of the local church.

Table LIX indicates that over 70 per cent. of the church schools make some contribution annually to the missionary, educational and other general denominational boards. The median contribution is $19.70 for all schools, with a very wide difference between the median for rural schools of $3.05, and the median for urban schools of $30.00. Table LX reveals the interesting fact that seven out of every ten church schools make no contributions to interdenominational educa-

TABLE LXIII—THE AMOUNT OF MONEY EXPENDED FOR THE SUPPORT OF OTHER RELIGIOUS WORK IN THE NATION BY 199 INDIANA SUNDAY SCHOOLS

Amount	Schools Expending Amount Indicated	
	Number	*Per Cent.*
Total Reporting	199	100.
$ 0.00	17	8.5
0.00– 4.99	10	5.0
5.00– 9.99	16	8.0
10.00–14.99	10	5.0
15.00–19.99	13	6.5
20.00–24.99	8	4.0
25.00–29.99	9	4.5
30.00–34.99	5	2.5
35.00–39.99	8	4.0
40.00–44.99	4	2.0
45.00–49.99	4	2.0
50.00–59.99	8	4.0
60.00–69.99	8	4.0
70.00–79.99	4	2.0
80.00–89.99	10	5.0
90.00–99.99	5	2.5
100.00–124.99	6	3.0
125.00–149.99	6	3.0
150.00–174.99	5	2.5
175.00–199.99	2	1.0
200.00–249.99	10	5.0
250.00–299.99	4	2.0
300.00–349.99	7	3.5
350.00–399.99	2	1.0
400.00–449.99	1	0.5
450.00–499.99	1	0.5
500.00–599.99	4	2.0
600.00–699.99	4	2.0
700.00–799.99	2	1.0
900.00–999.99	2	1.0
1,000.00–1,099.99	1	0.5
1,700.00–1,799.99	1	0.5
1,950.00–1,974.99	1	0.5
3,600.00–3,799.99	1	0.5

Statistical Measures:

Mode	$ 0.00
Median	35.84
Q_1	18.37
Q_3	101.04

(Table based on data from 199 of 251 schools surveyed.)

tional or missionary causes; and Table LXI shows that about seven out of ten schools make no foreign missionary contributions through non-denominational agencies. Of all schools, 85.4 per cent. make no contribution through non-denominational channels to benevolent enterprises within the nation; and 76.9 per cent. make no local contributions for community charities through non-denominational agencies.

SOURCES OF INCOME OF LOCAL CHURCH SCHOOLS

There are seven sources of support of the church schools of Indiana as indicated by the following analysis of the receipts of 199 schools.

	Amount	*Average Per School*
	$75,294	$378.36
a. From regular class and individual contributions	53,622	269.45
b. From collections for special purposes	18,898	94.96
c. From gifts or bequests	738	3.70
d. From invested funds	145	.73
e. From concerts, entertainments, suppers, etc., not included in (b)	1,364	6.85
f. From the local church treasury	492	2.47
g. From the sale of quarterlies and supplies	35	.17

The chief source of income is the regular class and individual contributions. From Table LXIV it will be seen that while the average from this source is $269.45 per school, one-half of the schools receive from this source less than $134 per school, and one-half receive more than that amount. The median for rural schools is $54.54, and for urban schools, $232.13. (See Chart XXII.)

The second largest source of income is special collections for special purposes. Table LXV shows that two-thirds of all the urban schools and nearly three-fifths of the rural schools use this method: 4.6 per cent. of the schools received small appropriations from local church treasuries (Table LXVI); 17.6 per cent. received funds from entertainments, suppers, etc.; and seven schools received a total of $35 from the sale of textbooks and class room supplies. (Table LXVII.)

TABLE LXIV — THE AMOUNT OF MONEY RECEIVED DURING THE LAST FISCAL YEAR, FROM REGULAR CLASS AND INDIVIDUAL CONTRIBUTIONS BY 199 INDIANA SUNDAY SCHOOLS

SUNDAY SCHOOLS REPORTING THE AMOUNTS INDICATED
BOTH RURAL AND URBAN COMMUNITIES

Amount Received	*Number*	*Percentage*
Total Reporting....	199	100
$ 0.0 – 24.99...	18	9.0
25.00 – 49.99...	27	13.6
50.00 – 74.99...	22	11.1
75.00 – 99.99...	13	6.5
100.00 – 124.99...	15	7.5
125.00 – 149.99...	11	5.5
150.00 – 174.99...	7	3.5
175.00 – 199.99...	11	5.5
200.00 – 249.99...	13	6.5
250.00 – 299.99...	9	4.5
300.00 – 349.99...	9	4.5
350.00 – 399.99...	5	2.5
400.00 – 449.99...	6	3.0
450.00 – 499.99...	0	0.
500.00 – 549.99...	8	4.0
550.00 – 599.99...	1	0.5
600.00 – 699.99...	6	3.0
700.00 – 799.99...	3	1.5
800.00 – 899.99...	3	1.5
900.00 – 999.99...	1	0.5
1,000.00 – 1,099.99...	1	0.5
1,100.00 – 1,199.99...	1	0.5
1,200.00 – 1,399.99...	2	1.0
1,400.00 – 1,599.99...	4	2.0
1,600.00 – 1,899.99...	2	1.0
2,250.00 – 2,299.99...	1	0.5

STATISTICAL MEASURE:

Median..... $134

(Table based on data from 199 of 251 schools surveyed.)

TABLE LXV—THE AMOUNT OF MONEY RECEIVED DURING THE LAST FISCAL YEAR FROM SPECIAL COLLECTIONS FOR SPECIAL PURPOSES BY 199 INDIANA SUNDAY SCHOOLS

Amount Received	Sunday Schools Reporting the Amounts Indicated	
	Number	*Percentage*
Total Reporting	199	100
$ 0.0	73	36.6
.01 – 24.99	47	23.6
25.00 – 49.99	23	11.5
50.00 – 74.99	13	6.5
75.00 – 99.99	4	2.0
100.00 – 149.99	8	4.0
150.00 – 199.99	9	4.5
200.00 – 249.99	4	2.0
250.00 – 299.99	3	1.5
300.00 – 349.99	3	1.5
350.00 – 399.99	2	1.0
400.00 – 499.99	3	1.5
500.00 – 599.99	1	.5
600.00 – 699.99	1	.5
700.00 – 799.99	2	1.0
1,025.00 – 1,049.99	1	.5
2,150.00 – 2,174.99	1	.5
2,475.00 – 3,499.99	1	.5

(Table based on data from 199 of 251 schools surveyed.)

TABLE LXVI—THE AMOUNT OF MONEY RECEIVED DURING THE LAST FISCAL YEAR FROM THE LOCAL CHURCH TREASURY BY 199 INDIANA SUNDAY SCHOOLS

Amount Received	Sunday Schools Reporting the Amounts Indicated	
	Number	*Percentage*
Total Reporting	199	100
$ 0.00	190	95.4
.01 – 4.99	0	0.
5.00 – 9.99	1	0.5
10.00 – 14.99	0	0.
15.00 – 19.99	1	0.5
20.00 – 24.99	3	1.5
25.00 – 29.99	0	0.
30.00 – 34.99	1	0.5
100.00 – 104.99	1	0.5
250.00 – 254.99	1	0.5

(Table based on data from 199 of 251 schools surveyed.)

TABLE LXVII—THE AMOUNT OF MONEY RECEIVED DURING THE LAST FISCAL YEAR, FROM CONCERTS, ENTERTAINMENTS, SUPPERS, ETC., BY 199 INDIANA SUNDAY SCHOOLS

Amount Received	Sunday Schools Receiving the Amounts Indicated	
	Number	*Percentage*
Total Reporting	199	100
$ 0.00	164	82.4
.01 – 4.99	2	1.2
5.00 – 9.99	3	1.8
10.00 – 14.99	5	3.0
15.00 – 19.99	5	3.0
20.00 – 24.99	4	2.4
25.00 – 29.99	1	.6
30.00 – 34.99	2	1.2
35.00 – 39.99	2	1.2
40.00 – 49.99	1	.6
50.00 – 59.99	1	0.6
60.00 – 69.99	3	1.8
70.00 – 79.99	1	.6
80.00 – 89.99	1	.6
90.00 – 99.99	2	1.2
100.00 – 109.99	1	.6
200.00 – 209.99	1	.6

(Table based on data from 199 of 251 schools surveyed.)

RELATION OF THE BUDGET FOR RELIGIOUS EDUCATION TO THE TOTAL CHURCH BUDGET

It has not been possible to secure the total budgets of the churches included in this survey. There are so many elements of variability in the reports found at the various denominational headquarters that accurate comparative statements are not available from such sources. Until a standardized system of church accounting is adopted by all denominations, it will be unwise to attempt statistical investigations based on their published reports. It has, for this reason, been necessary to make original investigations in typical churches for the purpose of determining the relation of the budgets for religious education to the total church budgets of the same churches. The following table has been compiled from a study of twenty-four churches selected in such manner as to represent as wide a variety of conditions as possible.

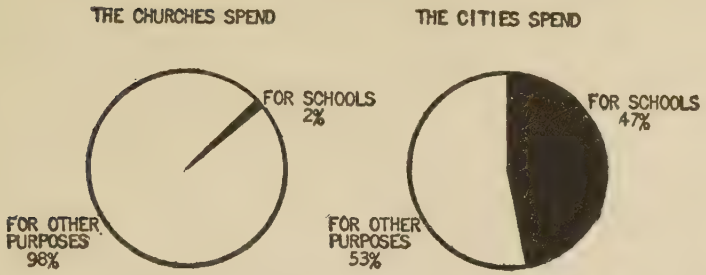


CHART XXVI — RELATIVE EXPENDITURE FOR EDUCATION BY TWENTY-FOUR INDIANA CHURCHES AND BY MUNICIPALITIES IN WHICH THE CHURCHES ARE LOCATED.

TABLE LXVIII — COMPARISON OF TOTAL CHURCH BUDGETS AND CHURCH SCHOOL BUDGETS OF TWENTY-FOUR INDIANA CHURCHES

Church	*Total Church Budget*	*Religious Education Budget*	*Percentage Religious Education is of Total Church Budget*
Totals	210,986	11,029	5.2
No. 1	7,837	278	3.5
2	2,200	127	5.7
3	5,075	510	1.0
4	5,875	169	2.8
5	2,500	82	3.3
6	2,200	128	5.8
7	3,200	230	7.1
8	17,520	826	4.1
9	2,680	263	9.8
10	8,119	375	4.8
11	6,514	197	.3
12	4,860	373	7.7
13	8,393	593	7.09
14	18,000	489	2.7
15	4,800	289	6.0
16	6,686	523	7.8
17	16,500	974	5.9
18	12,300	338	3.5
19	4,670	647	13.8
20	17,853	1,203	6.1
21	5,500	138	2.5
22	3,298	321	9.7
23	15,477	939	6.1
24	8,929	897	0.0

In the interpretation of this table it should be remembered that 44.2 per cent. of the religious education budgets represent funds raised for religious purposes outside of the local churches. Instead of spending 5.2 per cent. as much upon their children for their religious training as they do on the general work of the adult congregation, these churches in reality expend only 2.3 per cent. How much do the members of these same churches spend on the secular education of their children? The percentage of public school expenditures to the entire budgets of the municipalities or districts in which these churches are located is 47. Chart XXVI shows graphically the relative expenditures of these communities for secular and for religious education. Forty-seven cents out of every *municipal* dollar goes for the support of public schools; but only two and three-tenths cents out of every *church* dollar goes for the support of church schools.

III. Some Unsolved Problems

Among the pressing problems which confront the leaders in the field of religious education are those involved in providing adequate financial support for religious education in the local church, in the community, and in the larger national and international relationships. The foregoing study has brought certain of these problems into the foreground.

WHAT SHOULD RELIGIOUS EDUCATION COST?

The community pays 47 per cent. of its total municipal budget for the secular training of its children, and 2.3 per cent. of its church budget for the religious training of its children. Is either amount adequate? How much of the income of a people needs to be expended on the rising generation in order to guarantee the future of both state and church? This is one of the basic questions which should have the immediate attention of expert investigators.

THE COST OF INSTRUCTION AND SUPERVISION

How much may the church safely rely on voluntary workers for the supervision and teaching of religion? How can the real value of voluntary leadership be determined and in what way may a church be given credit for securing or for having the services, on a voluntary basis, of highly skilled professional leaders? Shall the minister's salary, or any part of it, be charged to the budget of the church school? In the present survey it was decided not to credit the minister's salary to educational supervision unless he gave at least one-half of his time to that specific work. This is the plan followed in the public schools in estimating the cost of supervision. In the discharge of his duty as minister of the whole congregation, the minister should be expected to give some general oversight to the work of the church school; the salary would be the same, however, and the preacher's preparation would in most cases be exactly the same, if the church had no school. But is not the whole church educational; and should not its whole budget be charged to religious education? On the other hand, are not parks, playgrounds, libraries, public safety departments, etc., in a real sense, educational? Should these items be regarded as a part of the budget of public education? Surely, some basis of agreement must be reached before church school finances can be standardized.

TEXTBOOKS AND TEACHING SUPPLIES

What percentage of the budget of religious education should be expended for textbooks and teaching supplies? How can the cost of textbooks be related to the amount and quality of voluntary leadership? The answer to these questions awaits the development of instruments of measurement which will determine the value of teaching material and the efficiency of supervision and instruction.

BUILDINGS AND MAINTENANCE

What percentage of the budget of the church should be charged to the church school on account of housing and janitor

service? In the present survey it has been held that the church should be credited with only such expense as it incurred over and above the amount it would have expended had there been no school. If there were no school, the church would employ a preacher, engage a janitor, build a church auditorium and vestry, hold weekly or semi-weekly services, heat its whole plant, etc. Now, if the church school adds nothing to the expense of operating this plant, as is usually the case, it has not been thought just to credit the church with a contribution to the budget of religious education. On the other hand, if these facilities were not available it would obviously cost more to operate the church schools. Wherever the church has built additions for school purposes, or expended funds definitely in the interests of education, full credit has been given. Undoubtedly this whole problem should be made the subject of an extended study in order that uniform working rules may be agreed upon.

A UNIFORM SYSTEM OF CHURCH AND RELIGIOUS EDUCATION ACCOUNTING

This entire study has emphasized the need of uniform, standardized record books, statistical forms, rules governing distribution of funds, etc. Only a few years ago public school finances were in a chaotic condition. The National Education Association appointed a commission on records, reports, and statistics. This commission has secured the adoption of standardized procedure; professional financial experts are employed in the leading cities; and there is emerging a uniform system of educational accounting. There is need of a similar service in the field of religious education and general church finance.

OTHER PROBLEMS

Beyond all these problems of standardized accounting are the problems of methods of raising money, church publicity, endowments, investments, measuring results, etc., all of which are outside of the scope of the present inquiry.

IV. Conclusions

Three sentences might appropriately close this inquiry into the finances of the church schools of Indiana:

The churches are not spending enough money on their schools to guarantee the perpetuity of Christian ideals.

The churches are not getting full value out of the little which is expended on church schools.

A system of standardized church and church school accounting will systematically present to the church and church school leaders the facts upon which they can build a system of schools which will rest on a firm financial basis and be free from inefficiency, extravagance and waste.

PART FOUR: CHILD ACCOUNTING IN THE SUNDAY SCHOOL

BY

W. L. HANSON

OUTLINE

CHAPTER X: CHILD ACCOUNTING IN THE SUNDAY SCHOOL

I. Source of Data
II. Source of Pupils
    (a) Native or Foreign Born
    (b) Rural or Urban
III. Sex- and Age-Distribution
    (a) Sex
    (b) Age Distribution
IV. Elimination from the Sunday School
V. Church Relationship of Pupils
VI. Organized Classes
VII. Attendance Statistics
    (a) Number of Sundays the Sunday Schools are in Session Annually
    (b) Regularity of Attendance and Effect of Graded Lessons upon Attendance
    (c) Attendance upon Rural and Urban Sunday Schools
VIII. Distribution of Enrollment
IX. Regulations Regarding Membership in the Sunday Schools
X. Brief Summary of Significant Facts

CHAPTER XI: RECORDS AND REPORTS

I. Form of Records Used
II. Use of Statistical Data Made by Schools
III. What Pupil Data are Recorded
IV. How the Pupil Data are Recorded
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VI. Brief Summary of Significant Facts

PART FOUR: CHILD ACCOUNTING IN THE SUNDAY SCHOOL

Chapter X

CHILD ACCOUNTING IN THE SUNDAY SCHOOL

I. Source of Data

The data on which this study is based were secured by the use of a question-blank filled out by the Sunday school pupils under 25 years of age in seven cities and two counties in Indiana. The usual plan followed by the surveyor in having these blanks filled out was, by arrangement with the superintendent of the Sunday school, to have the pupils answer the questions on the blank, under the personal supervision of the surveyor, during a part or the whole of a Sunday school session.

Little difficulty was experienced in having the blanks filled out fully and accurately by the older pupils present at these sessions; but there was considerable difficulty with pupils under 8 or 9 years of age. Three reasons account for this: Very young children lacked the desired knowledge of facts regarding themselves; the average child under eight years of age could not write with sufficient speed or legibility; and no adequate record system, giving the necessary data regarding the pupils enrolled, had been kept by either the secretary or the teachers of the Sunday school.

This situation necessitated the adoption, for the young pupils, of different methods of filling out the blanks. The following were the methods most generally used: (1) Volun-

teers from among the older pupils went with the younger children to the homes of these younger children where the entries in the blanks were made by the parents. (2) A child was given a blank to take home, with the request that it be returned filled out on the following Sunday. (3) Many of the teachers, impressed by the value of the detailed information asked for on the blank, undertook to get the data for each of her pupils during the week following by use of the telephone, or by personal visit to the home of the child. (4) Failing in these methods, the surveyor personally telephoned, or visited the homes of as many of these children as possible, in order to get authentic information.

RELIABILITY OF DATA

Every effort was made to get accurate data regarding each pupil; both surveyors and teachers being instructed to leave the questions on a pupil's blank unanswered unless the source of the answer was either the pupil, in the case of an older pupil, or the parent, or the record of the teacher or secretary. To what extent these instructions were followed can be inferred from the fact that while 27,849 different pupil-blanks were returned by the surveyor, 7,251 or 26 per cent. had nothing written on them besides the name and sex of the pupil. In a large percentage of these 7,251 cases, the teacher could have answered the questions from "hearsay information"; but did not do so because of the insistence of the instructions for reliable data.

An effort was made to check the reliability of data secured. When the blanks had been returned to the main office, a 4 per cent. random sampling was made of all these blanks. The blanks were filed under the major divisions of city or county. Within these major divisions the blanks were filed alphabetically according to the denomination of the Sunday school. Beginning with the first file, every 25th blank was taken out of the files and a copy made of its answers under the following heads:

a. City.
b. Denomination of Sunday school.
c. Name of pupil.
d. Sex.
e. Date of birth.
f. Age last birthday.
g. Grade in school.
h. Occupation of father.

The 4 per cent. sampling gave a total of 1,117 pupil blanks to be used for checking the above answers. It was, of course, impossible personally to look up the parents of each child to verify these answers; but recourse was had to the public school census cards kept on file in the office of the city superintendent of public schools or the county superintendent of schools in each of the cities and counties surveyed. Of the 1,117 pupil-blanks, the investigator was not able to locate 316, or 28.3 per cent. This was owing to two major causes; inability to identify the pupil through misspelling of the pupil's name; and a system of filing the school census cards of pupils attending rural public schools which was so inadequate as to make it necessary to spend an inordinate amount of time in searching for the right card.

Of the 801 pupil-cards located, representing a 3 per cent. sampling of the total number of pupil-blanks returned, it was found that no adequate check could be had with the public school census on either the occupation of the father, or on the grade in school of the pupil, since the enumerators were not required by law to make a record of these facts and only occasionally did so. In the case of five cities and one county, the investigator was given access to the public school record cards of the individual pupils; and was able in many instances to verify data regarding pupils whose names were not found among the school census cards. The detailed results of checking the reliability of the data concerning the ages of the pupils will be found under the section headed "Sex and Age Distribution," on page 282.

The conclusions regarding the reliability of the data may be summarized as follows: Considering the data as a whole,

or for any large unit such as a city or county, the tabulations of the facts gathered represent the real situation in the regions surveyed. If any small unit is taken, such as a single church, the tabulations may not represent the exact situation. This is true because it is only when we have a large number of cases that the errors of the replies tend to offset one another. As an example, take the case of the replies to the question, "What was your age on last birthday?" The tendency of the child to report himself as ten years old because he is accustomed to say, "I'm going on ten," is offset by the fact that the child who has just passed his eleventh birthday is apt to report himself as ten years old because of the habit established during the past year. In the case of errors which are "cumulative," such as those arising out of the difficulty experienced in securing replies from pupils too young to write, special care was taken to counteract them by various methods already explained. (For further discussion of this question see page 288 under "Age Distribution.")

II. Source of Pupils

Native or Foreign Born. The pupil enrolled in the Indiana Sunday schools covered by this survey are almost wholly native-born. Out of the 19,842 pupils reporting on nativity, only 167, or eight-tenths of one per cent., reported themselves as being of foreign birth. This figure agrees quite closely with the condition throughout the state as reported by the U. S. Federal Census for 1920. From the figures available at this date there were on January 1, 1920, about three to five months previous to the date of this religious survey, 861,365 persons 5-20 years of age inclusive in the state, of which 10,279, or 1.2 per cent., were foreign-born whites. Considering the two counties and the remaining five cities covered by this survey, we have a total of 166,722 persons under 21 years of age of which 2,614, or 1.5 per cent., are foreign-born whites. Since 70 per cent. of the foreign-born population of Gary and 35 per cent. of the foreign-born population of Indianapolis come from coun-

tries in which the Catholic faith is dominant, one is justified in assuming that the 167 out of 19,842 pupils who report themselves of foreign birth represent, with a fair degree of accuracy, the hold of the Protestant Sunday schools over foreign-born whites in Indiana.

Rural or Urban. Of the total number of Sunday school pupils returning question-blanks—that is, 27,849 pupils—only 4,566, or 16.4 per cent., attended Sunday schools in rural communities. This means that for the regions surveyed, only one pupil out of every six returning question-blanks attended a Sunday school which was in the open country or in an incorporated place of less than 2,500 inhabitants. It does not necessarily follow, however, that all of the other five out of every six pupils lived in an urban community. Indeed a rapid inspection of the original blanks shows that many of them gave their fathers' occupation as "farmer"; and the natural conclusion is that the greater number of those who did, lived on farms. Lack of resources, however, prevented a tabulation of these cases for the purpose of getting the exact percentage. On the other hand, it was seldom the case, if ever, that a pupil was found who was a regular attendant of a rural Sunday school but who lived in an urban community.

The proportion stated above—1 pupil out of 6 surveyed, attending a rural Sunday school—is not the same ratio as that existing between the rural and urban population for the entire state of Indiana. This relationship is shown by the figures for the 1920 Federal Census which are given below:

Urban and Rural Population of Indiana for 1920

Class of Places	*Per Cent. of Total Population*
Urban territory	50.6
Rural territory	49.4
Cities and towns of less than 2,500 population	10.1
Other rural territory	39.3

This disagreement in the proportion between the urban and rural population of the state and the proportion found in the survey does not invalidate the findings of the survey. It

simply indicates that in this one respect the extent of the survey was not sufficient to represent the entire state.

When we consider the two counties surveyed we find a much closer agreement. The rural population of these two counties, Jefferson and Clinton, is given by the U. S. Census of 1920 as 30,150 persons. The total population of these two counties was 48,446. This fixes the proportion of persons living in rural communities in these two counties as 62.2 per cent. of the total population; and the proportion of the urban population as 37.8 per cent. The population of these two

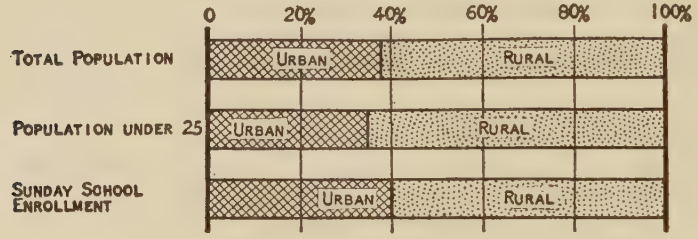

CHART XXVII — THE PERCENTAGE OF POPULATION LIVING IN RURAL AND URBAN COMMUNITIES FOR TWO INDIANA COUNTIES, COMPARED WITH THE PERCENTAGES WHICH THE RURAL AND URBAN SUNDAY SCHOOL ENROLLMENTS ARE OF THE TOTAL SUNDAY SCHOOL ENROLLMENT IN THESE SAME COUNTIES.

counties under 21 years of age was 17,980, of which 11,664 lived in rural communities and 6,346 in urban communities. The estimated number [1] of persons 21 years of age and up to and including those 24 years of age, in rural communities, was 2,199, making the number under 25 years of age in rural communities 13,863. For urban communities, the estimated number of persons 21-24 years of age inclusive was 1,106, making a total of 7,462 persons under 25 years of age. The total number of blanks returned by pupils in rural Sunday schools was 4,566, or 32.9 per cent. of the total rural population under 25 years of age. On the other hand, 3,073 pupils

[1] The Federal Census figures available at this date do not give the number of persons under 25 years of age, but do give the number under 21 years of age and the number from 25–44 inclusive. Using these figures and the age distributions for 1910, the above figures were computed.

returned blanks from the urban Sunday schools, or 41.2 per cent. of the total urban population within the same age limits. Chart XXVII shows graphically, for these two Indiana counties, the close agreement between the ratio of urban to rural population, and the ratio of the number of urban to the number of rural Sunday school pupils surveyed.

The conclusion from these figures may be stated briefly as

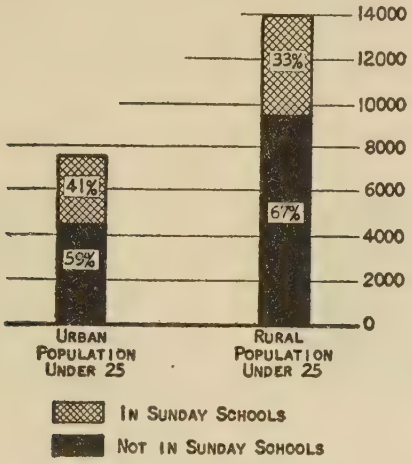

CHART XXVIII — THE NUMBER AND PERCENTAGE OF THE RURAL AND URBAN POPULATION UNDER 25 YEARS OF AGE ENROLLED IN SUNDAY SCHOOLS IN TWO INDIANA COUNTIES.

follows: In urban communities, the Sunday schools enroll virtually two out of every five persons under 25 years of age, while in rural communities the Sunday school enrolls only one out of every three persons. In other words, out of every 15 persons within its area the urban Sunday school enrolls six; while the rural Sunday school, in its area, enrolls five persons. It should be kept in mind, however, that we do not know the percentage of persons under 25 years of age living in rural communities who attend urban Sunday schools. If we knew this percentage, the 8.5 per cent. difference in favor of the drawing power of the urban Sunday school from urban territory might be altogether overcome.

Chart XXVIII shows in a striking manner the relative numbers of persons under 25 years of age in rural and urban communities who are not enrolled in Sunday schools.

III. Sex and Age Distribution

SEX DISTRIBUTION

In both urban and rural communities in Indiana, the Sunday schools attract boys less than they attract girls. This fact has been known for some time; but the degree to which

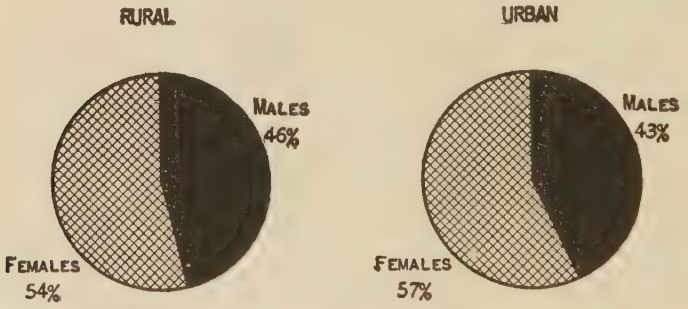

CHART XXIX — THE PERCENTAGE, THE MALE ENROLLMENT, AND THE FEMALE ENROLLMENT RESPECTIVELY ARE, OF THE TOTAL ENROLLMENT IN RURAL AND URBAN SUNDAY SCHOOLS.

the enrollment of girls has exceeded the enrollment of boys has generally been much over-estimated. Table LXIX shows the enrollments of both rural and urban Sunday schools distributed with respect to males and females.

TABLE LXIX — 27,849 INDIANA SUNDAY SCHOOL PUPILS DISTRIBUTED WITH REFERENCE TO SEX OF PUPIL AND RURAL OR URBAN SUNDAY SCHOOL IN WHICH THE PUPIL IS ENROLLED

SEX	ENROLLMENT OF PUPILS IN					
	BOTH RURAL AND URBAN SCHOOLS		RURAL SCHOOLS		URBAN SCHOOLS	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Both sexes	27,849	100	4,566	100	23,283	100
Males	12,209	43.8	2,089	45.7	10,120	43.5
Females	15,640	56.2	2,477	54.3	13,163	56.5

Chart XXIX presents these same facts graphically. In this chart is portrayed the conditions in all of the communities surveyed. It shows that in all of the urban Sunday schools the girls exceed the boys by 13.0 per cent., while in the rural Sunday schools the girls exceed the boys by only 8.6 per cent.

TABLE LXX — RURAL POPULATION UNDER 25 YEARS OF AGE IN CLINTON AND JEFFERSON COUNTIES DISTRIBUTED AS TO SEX AND ENROLLMENT IN SUNDAY SCHOOLS

	Rural Communities		
Sex	*Population Under 25 Years of Age*	*Number Enrolled in Sunday Schools*	*Percentage of Population Under 25 Enrolled in Sunday Schools*
Males	7,031	2,089	29.7
Females	6,832	2,477	34.8

This larger enrollment of girls than of boys in both rural and urban Sunday schools is not due to a preponderance of girls in the population under 25 years of age in the regions surveyed, but to the fact that actually a larger percentage of the girls living in those communities is enrolled. This is best shown by the analysis of the population under 25 years of age in the two counties surveyed. The facts are given in Table LXX and Table LXXI.

TABLE LXXI — URBAN POPULATION UNDER 25 YEARS OF AGE IN CLINTON AND JEFFERSON COUNTIES DISTRIBUTED AS TO SEX AND ENROLLMENT IN SUNDAY SCHOOL

Sex	*Population Under 25 Years of Age*	*Enrolled in Sunday Schools*	*Percentage of Population Under 25 Enrolled in Sunday Schools*
Males	3,706	1,301	35.1
Females	3,756	1,755	46.7

From these tables we have the following facts concerning the population under 25 years of age in these two counties and its relation to the Sunday schools within their boundaries:

(1) In rural communities, only 29.7 per cent. of the boys are enrolled in Sunday schools, as compared with 34.8 per cent. of the girls; that is, 5.1 per cent. more girls than boys are enrolled.

In urban communities, 35.1 per cent. of the boys, and 46.7 per cent. of the girls, are enrolled in Sunday schools, or 11.6 per cent. more girls than boys.

(2) The Sunday schools in rural communities enroll 29.7 per cent., while the Sunday schools in urban communities enroll 35.1 per cent. of the boys, or urban Sunday schools enroll 5.4 per cent. more boys than do the rural Sunday schools.

The Sunday schools in rural communities enroll 34.8 per cent., while the Sunday schools in urban communities enroll 46.7 per cent. of the girls, or urban Sunday schools enroll 11.9 per cent. more girls than do the rural Sunday schools.

We may conclude then—neglecting the boys and girls who, living in rural communities, are enrolled in urban Sunday schools—that approximately 6 out of every 20 boys, and 7 out of every 20 girls living in rural communities are enrolled in Sunday schools; and that 7 out of every 20 boys and 9 out of every 20 girls living in urban communities are enrolled in Sunday schools.

AGE DISTRIBUTION

As stated above, the reported ages of the pupils was made a matter for special investigation in order to determine the reliability of the answers to the question of age. Ultimately, the purpose was to obtain an accurate age-distribution of the Sunday school pupils. The inability of the investigator to locate all of the names of the Sunday school pupils in the files of the public school census or the public school records makes it impossible to present a 5 per cent. sampling completely checked as to age, but sufficient names were found to make it possible to present a 3 per cent. sampling. (See pages 276 and 277 for the detailed description of the method of sampling.)

CHILD ACCOUNTING IN THE SUNDAY SCHOOL

In Table LXXII is shown the 20,598 rural and urban Sunday school pupils distributed by ages, together with the distribution of the 801 pupils whose ages were checked by the investigator against the public school census and records. In each of these cases the percentages of children at each age is shown in order that comparison may be made more readily between the entire distribution and the distribution of the validated ages.

TABLE LXXII — 20,598 INDIANA SUNDAY SCHOOL PUPILS DISTRIBUTED WITH REFERENCE TO THEIR AGES REPORTED ON THE QUESTION BLANK ARRANGED FOR COMPARISON WITH 801 OF THE SAME PUPILS (APPROXIMATELY A 3 PER CENT. SAMPLING) WHOSE AGES WERE CHECKED AGAINST THE AGES GIVEN IN THE PUBLIC SCHOOL CENSUS AND PUBLIC SCHOOL RECORDS

Age in Years	Total Group		Three Per Cent. Sampling	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals	20,598	100	801	100
Less than 1	0	0.	0	0.
1 year[1]	15	.07	0	0.
2 years	145	.7	0	0.
3 "	448	2.17	4	.5
4 "	768	3.73	5	.62
5 "	1,068	5.17	42	5.22
6 "	1,197	5.81	47	5.81
7 "	1,342	6.51	63	7.81
8 "	1,488	7.22	53	6.56
9 "	1,512	7.34	61	8.22
10 "	1,589	7.71	64	7.93
11 "	1,668	8.04	66	8.11
12 "	1,700	8.25	83	10.20
13 "	1,442	7.00	72	8.92
14 "	1,392	6.75	53	6.56
15 "	1,119	5.43	44	5.45
16 "	910	4.41	45	5.57
17 "	756	3.67	29	3.59
18 "	567	2.75	30	3.71
19 "	393	1.90	21	2.60
20 "	350	1.69	10	1.24
21 "	253	1.22	3	.37
22 "	192	.93	2	.25
23 "	162	.78	2	.25
24 "	122	.59	2	.25

[1] 1 year means 1.00 up to 1.99 years; 2 years means 2.00 up to 2.99 years; etc.

It should be kept in mind that the percentages given above do not represent the percentage which any one-year age-group is of the total Sunday school enrollment, but only of the enrollment of pupils under 25 years of age.

With the exception of the percentages of children enrolled at 5 years of age and at 12 years of age, there is a fair agree-

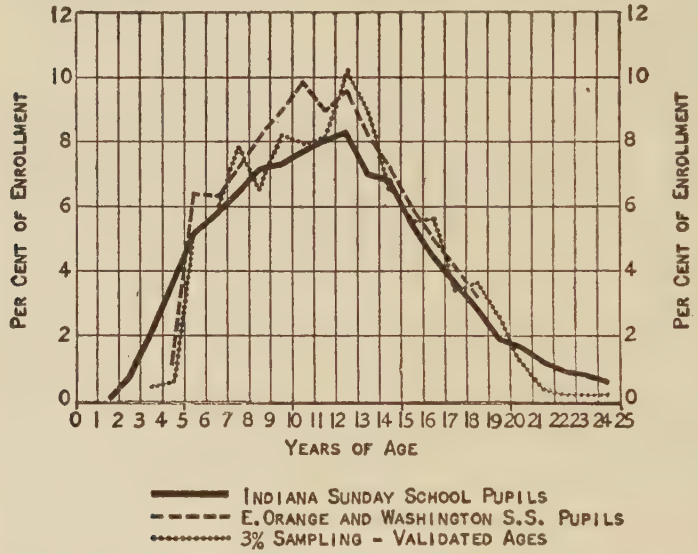
PER CENT OF ENROLLMENT
PER CENT OF ENROLLMENT
0 2 4 6 8 10 12
0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
YEARS OF AGE
INDIANA SUNDAY SCHOOL PUPILS
E. ORANGE AND WASHINGTON S.S. PUPILS
3% SAMPLING - VALIDATED AGES

CHART XXX — 20,598 PERSONS UNDER 25 YEARS OF AGE ENROLLED IN INDIANA SUNDAY SCHOOLS DISTRIBUTED BY AGES, COMPARED WITH AGE DISTRIBUTION IN EAST ORANGE AND WASHINGTON SURVEY AND WITH THE 3 PER CENT SAMPLING OF VALIDATED AGES.

ment. As explained before, the school census does not record children who are under 5 years of age, so no check could be had on these children. As to the difference between the percentages of the 12-year-old group, no satisfactory explanation can be given. However, it must be stated that a 3 per cent. sampling is not sufficient to give a true picture of actual conditions as respects the ages of the pupils. Furthermore, it should be remembered that 316 of the 1,117 pupils were not located in the census or public school records; so that it was impossible to validate the ages of these children. As explained

above, a considerable number would be among those under 5 years of age; but it is also reasonable to suppose that with the increased sampling which the location of these 316 pupils would have given, the percentage distribution of the "sampling" would have agreed more nearly with that obtained from the total group of 20,598 pupils.

One other fact should be stated with regard to the frequency with which the investigator located pupils of certain ages. The compulsory attendance laws of Indiana require children between the ages of 7 and 15 inclusive to attend

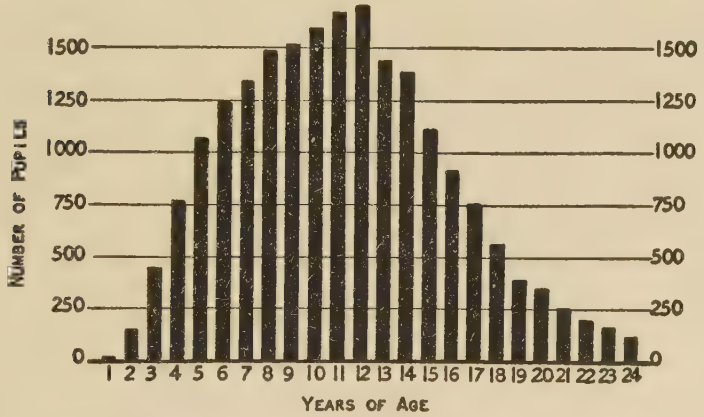

CHART XXXI — AGE DISTRIBUTION OF 20,598 INDIANA SUNDAY SCHOOL PUPILS.

school for a certain period each year. In those ages, therefore, the school census records are more accurate than in the ages above 15 or below 7 years.

The only other attempt to get an age-distribution of the enrollment of Sunday school pupils under the age of 25 is reported in the *Encyclopedia of Sunday Schools and Religious Education,* by Marjorie J. Jones, under the title, "Loss in Sunday School Attendance." The writer reports that a census of the children, by ages from 4 to 18 years, present in the Sunday schools of East Orange, N. J., and in those of the state of Washington, was taken on a particular Sunday. While the exact figures showing the number of children

of each age present on the Sunday in question are not given, a graph is shown which enables the numbers of pupils of each age to be computed. Chart XXX compares the distribution of Sunday school pupils obtained from the Indiana survey with that reported by the *Encyclopedia of Sunday Schools and Religious Education* in the surveys of East Orange, N.J., and the state of Washington. It will be observed that the two curves are quite similar in their general form, though they do not agree as to the age at which the most pupils are found in the Sunday schools. The Indiana survey found that more pupils were enrolled at 12 years of age, while the other survey found that more pupils were enrolled at 10 years of age.

As stated before, the attempt to validate the pupil data as to age shows that for any small unit, such as the single church the age-distribution will not hold, but that the age-distribution will be accurate for any large number of churches because the errors in reporting ages will compensate one another. This is shown by Table LXXIII, comparing the number of pupils who reported themselves as older with those who reported themselves as younger than they really are.

TABLE LXXIII — 187 SUNDAY SCHOOL PUPILS WHO REPORT THEIR AGES INCORRECTLY, DISTRIBUTED WITH RESPECT TO WHETHER OR NOT THEY ARE OLDER OR YOUNGER THAN THE REPORTED AGE

	Number	*Per Cent.*
Total reporting ages incorrectly	187	100.
Number reporting themselves older than correct age	91	48.7
Number reporting themselves as younger than correct age	96	51.3
Number of pupils 1 year older than reported	74	39.5
Number of pupils 1 year younger than reported	86	46.0
Number of pupils 2 years older than reported	17	9.2
Number of pupils 2 years younger than reported	10	5.3

Taking the group as a whole, it appears that the tendency to report themselves older than they really were was no stronger than the tendency to report themselves younger. This was found to be true of pupils at all ages, though there were not enough cases at each age really to justify a stronger statement than the one just made.

TABLE LXXIV — AGE AND SEX OF 20,598 INDIANA SUNDAY SCHOOL PUPILS IN RURAL AND URBAN COMMUNITIES

	Totals		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total pupils reporting age...	20,598	100.	8,809	42.71	11,789	57.14
Age of Pupil in Years						
Less than 1.....	0	.0	0	.0	0	.0
1.....	15	.07	8	.04	7	.03
2.....	145	.70	54	.26	91	.44
3.....	448	2.17	204	.99	244	1.18
4.....	768	3.72	338	1.64	430	2.08
5.....	1,068	5.17	460	2.23	608	2.94
6.....	1,197	5.81	547	2.65	650	3.15
7.....	1,342	6.51	601	2.91	741	3.59
8.....	1,488	7.22	712	3.45	776	3.76
9.....	1,512	7.34	697	3.38	815	3.96
10.....	1,589	7.71	719	3.49	870	4.22
11.....	1,668	8.09	778	3.77	890	4.32
12.....	1,700	8.25	754	3.66	946	4.59
13.....	1,442	7.00	639	3.10	803	3.90
14.....	1,392	6.75	557	2.70	835	4.05
15.....	1,119	5.43	415	2.01	704	3.42
16.....	910	4.41	334	1.62	576	2.79
17.....	756	3.67	253	1.23	503	2.44
18.....	567	2.75	183	.89	384	1.86
19.....	393	1.90	121	.59	272	1.31
20.....	350	1.69	127	.62	223	1.01
21.....	253	1.22	106	.51	147	.71
22.....	192	.93	75	.36	117	.57
23.....	162	.78	73	.35	89	.43
24.....	122	.59	54	.26	68	.33
Statistical Measures:						
Median.....		11.4		11.1		11.7
Q_1.....		8.1		8.0		8.2
Q_3.....		14.8		14.5		15.2

(27,849 pupils returned blanks, of which 20,598 pupils, or 73.96 per cent., reported their ages.)

Note.—Table LXXIV should be read as follows:

1,066 of the 20,598 pupils were 5 years of age, of which 460, or 2.23 per cent., of the total number reporting ages were males, and 608, or 2.94 per cent., of the total number reporting ages were females.

All percentages following the number of males and females of each age are figured on the total number reporting ages—20,598—as a base.

Table LXXV and LXXVI should be read similarly.

In view of the above facts brought out in the validation of the ages of the pupils in the 3 per cent. sampling, we can conclude that (1) the age-distribution in such a large group —20,598 pupils—represents the actual age-distribution, because whatever errors occur in reporting ages in one direction

TABLE LXXV—AGE AND SEX OF 16,704 INDIANA SUNDAY SCHOOL PUPILS IN URBAN COMMUNITIES

	Totals		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total pupils reporting age...	16,704	100.	7,033	69.50	9,671	73.46
Age of Pupil in Years						
Less than 1.....	0	.0	0	.0	0	.0
1.....	2	.01	0	.0	2	.01
2.....	105	.63	37	.22	68	.41
3.....	324	1.93	149	.89	175	1.04
4.....	617	3.69	262	1.56	355	2.13
5.....	905	5.40	381	2.28	524	3.12
6.....	985	5.89	453	2.71	532	3.18
7.....	1,118	6.69	489	2.92	629	3.77
8.....	1,243	7.44	604	3.61	639	3.83
9.....	1,282	7.67	586	3.50	696	4.17
10.....	1,340	8.02	610	3.65	730	4.37
11.....	1,413	8.46	641	3.84	772	4.62
12.....	1,432	8.57	622	3.72	810	4.85
13.....	1,204	7.20	536	3.20	668	4.00
14.....	1,127	6.74	455	2.72	672	4.02
15.....	886	5.30	316	1.89	570	3.41
16.....	685	4.10	238	1.42	447	2.68
17.....	587	3.51	188	1.12	399	2.39
18.....	402	2.40	116	.69	286	1.71
19.....	303	1.81	81	.48	222	1.33
20.....	236	1.41	76	.45	160	.96
21.....	166	.99	53	.31	113	.68
22.....	139	.83	53	.32	86	.51
23.....	112	.67	45	.27	67	.40
24.....	92	.55	42	.25	50	.30
Statistical Measures:						
Median.....		11.3		10.9		11.6
Q_1.....		8.1		8.0		8.2
Q_3.....		14.1		13.8		15.0

(23,283 pupils returned blanks, of which 16,704, or 71.73 per cent., reported their ages.)

Note.—See instructions for reading Table LXXIV.

are compensated for by equivalent errors in the opposite direction.

Table LXXIV shows the age-distribution of pupils attending Sunday schools.

Table LXXV gives the distribution of the pupils attending urban Sunday schools, and Table LXXVI gives the same

TABLE LXXVI—AGE AND SEX OF 3,894 INDIANA SUNDAY SCHOOL PUPILS IN RURAL COMMUNITIES

	Totals		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total pupils reporting age...	3,894	100.	1,776	45.49	2,118	54.37
Age of Pupil in Years						
Less than 1.....	0	.0	0	.0	0	.0
1.....	13	.33	8	.21	5	.12
2.....	40	1.02	17	.43	23	.59
3.....	124	3.18	55	1.41	69	1.77
4.....	151	3.87	76	1.95	75	1.92
5.....	163	4.18	79	2.02	84	2.16
6.....	212	5.44	94	2.41	118	3.03
7.....	224	5.75	112	2.87	112	2.88
8.....	245	6.29	108	2.77	137	3.52
9.....	230	5.90	111	2.85	119	3.05
10.....	249	6.39	109	2.79	140	3.60
11.....	255	6.54	137	3.51	118	3.03
12.....	268	6.88	132	3.38	136	3.50
13.....	238	6.11	103	2.64	135	3.47
14.....	265	6.80	102	2.61	163	4.19
15.....	233	5.98	99	2.54	134	3.44
16.....	225	5.77	96	2.46	129	3.31
17.....	169	4.34	65	1.66	104	2.68
18.....	165	4.23	67	1.72	98	2.51
19.....	90	2.31	40	1.02	50	1.28
20.....	114	2.92	51	1.30	63	1.62
21.....	87	2.23	53	1.36	34	.87
22.....	53	1.36	22	.56	31	.80
23.....	50	1.28	28	.71	22	.57
24.....	30	.77	12	.31	18	.46
Statistical Measures:						
Median.....		12.1		11.7		12.4
Q_1.....		8.2		8.0		8.2
Q_3.....		16.1		15.9		16.1

(4,566 pupils returned blanks, of which 3,894 pupils, or 85.28 per cent., reported their ages.)

Note.—See instructions for reading Table LXXIV.

facts for the pupils attending rural Sunday schools. These tables show (1) a tendency of urban Sunday schools to enroll more boys and girls of the public school ages, 6 to 13 years, than do the rural schools. Beyond the age of 14, the percentage of boys enrolled in rural Sunday schools is higher than in the urban schools. The influence of the public school seems to be marked in the case of the urban group of Sunday schools, especially during the compulsory attendance ages, 7 to 15 years inclusive. The rapid rise of the curve up to

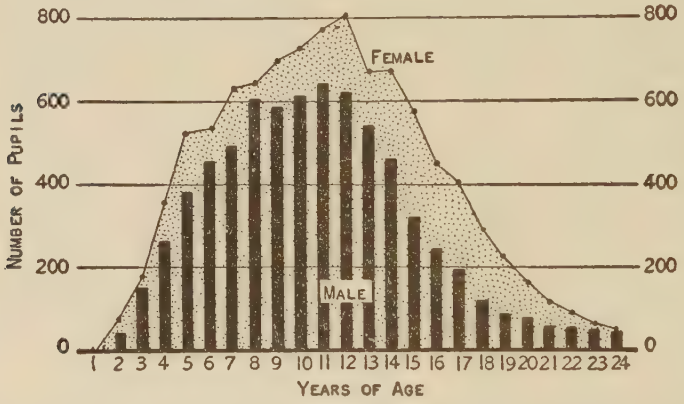

CHART XXXII — 16,704 INDIANA SUNDAY SCHOOL PUPILS IN URBAN COMMUNITIES DISTRIBUTED WITH REFERENCE TO AGE AND SEX OF PUPILS.

the age of 12 years, as shown in Chart XXXII, indicates that the Sunday school not only attracts but holds its pupils during this period.

In the urban Sunday schools, the tendency to break away comes in the thirteenth year, about a year before those pupils who have completed the eighth grade in the public schools are allowed to leave school and engage in some employment. Following this is a year when the elimination from the Sunday school is not so great—probably corresponding to the period of additional attendance on public schools required of those who have not completed the eighth grade—and then a rapid drop in the curve, showing a very rapid elimination of pupils from the Sunday schools in urban communities.

Chart XXXIII shows the relative number of males and females of the different ages in rural Sunday schools. The total number of pupils returning question blanks is not sufficient to "smooth out" the curve. Nevertheless the distribution is similar to that of urban schools.

The age of maximum enrollment of boys is 11 in both the urban and rural Sunday schools. For girls, the age of maximum enrollment is 12 in urban Sunday schools and 14 in rural Sunday schools.

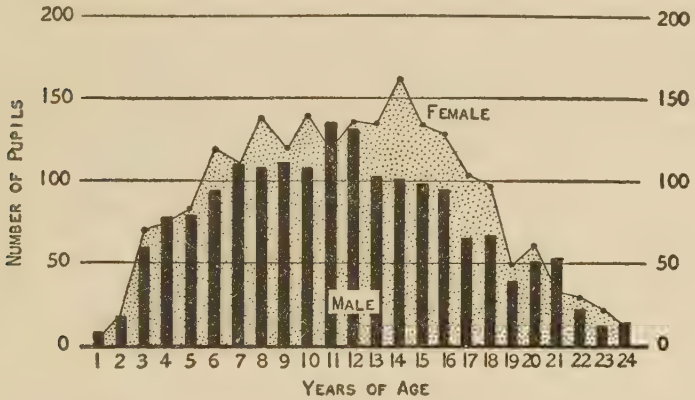

CHART XXXIII — 3,894 INDIANA SUNDAY SCHOOL PUPILS IN RURAL COMMUNITIES DISTRIBUTED BY AGE AND SEX OF PUPILS.

IV. Elimination from the Sunday School

It has long been recognized that the "teen" age is the age for dropping out of Sunday school. Just how many are eliminated has not been known and can not be known until more accurate and detailed pupil-records, covering a period of years, are available for study.

In the public school field, several critical studies have been made of this problem, though not for the state of Indiana. One study is presented here in order that some idea may be had of the relative elimination in the public and Sunday schools. In making this comparison, however, one fact should be kept in mind; attendance upon the public schools is com-

pulsory within certain ages. No such compulsion operates in the case of the Sunday school.

In Chart XXXIV is shown the curve for percentage of public school children retained in the public schools,[1] together with the percentage of Sunday school pupils retained in the

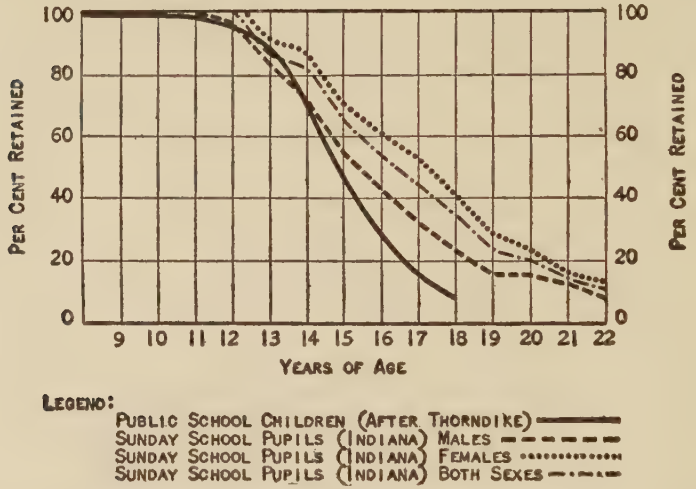

CHART XXXIV — AMOUNT OF ELIMINATION WITH RESPECT TO AGE IN PUBLIC SCHOOLS AND IN INDIANA SUNDAY SCHOOLS.

Sunday schools surveyed. It must be kept in mind that the percentage of pupils at each age retained in the Sunday schools, as shown by the chart, is greater than the actual retention. The reasons for this are several. In computing the percentage of children retained at any age, we use the following formula:

$$\frac{\text{Number of children of any age}}{\text{Number of children in maximum age-group}} = \text{Per cent. of children retained.}$$

Since in this case the number of boys and girls enrolled is greatest at the age of 12, we use that figure for the maximum age-group. There is an error, of course, in using this figure.

[1] After Thorndike, 1907.

It is always too small; therefore the per cent. retained is always too large. The figure used for the maximum age-group is too small, because it does not take into account the elimination of pupils that has occurred for various causes before the twelfth birthday. Some pupils will always drop out before the twelfth year for such reasons as sickness, death, loss of interest in the Sunday school, removal from the community and the like. Furthermore the use of the figure given above, even though no elimination occurred before the 12th year, would be wholly justified only in a community with a stationary population. In a growing community there is a constant recruiting of pupils at the different ages, which tends to conceal the dropping out of pupils; while in a community which is decreasing in population the Sunday school appears to have an abnormal loss of pupils. No attempt has been made to correct these errors in the number of children in the maximum age-group, as it involves a rather complicated statistical procedure. Consequently, it is necessary to remember, when reading the conclusions below, that the elimination of the Sunday school is not exaggerated, but understated.

By referring to the chart we see that for boys, the curve of the per cent. of children retained follows rather closely the curve for public school pupils, until the fourteenth year. After that the public school elimination is greater. In the Indiana Sunday schools, by the fourteenth year, 25 per cent. of the boys are eliminated; by the eighteenth year, fully 75 per cent.; and by the twenty-second year 92 per cent. With the girls it is probable that only 12 to 15 per cent. are eliminated at the age of 14; 61 per cent. at the age of 18; and 88 per cent. when the age of 22 is reached. In other words, out of every twelve boys in the Sunday school at eleven years of age, at least 3 have dropped out by the age of fourteen, 9 by the age of eighteen, and 11 by the age of twenty-two. In the case of the girls, out of every eight girls at twelve years of age, 1 has dropped out by the age of fourteen, 5 by the age of eighteen, and 7 out of 8 by the age of twenty-two.

From what groups of pupils do these losses come? This question is discussed under the following heading:

V. Church Relationship of Pupils

Any study of the relationship between individuals and the church is rendered difficult by the various interpretations placed upon church membership. The great majority of the younger children in the Sunday school, and a considerable number of the young people, do not have a clear conception of the meaning of church membership. The younger children, and some of the older as the surveyors learned in securing answers to these blanks, confuse the baptismal service in many cases with that of uniting with the church. In communities having churches which regard the children of parents who are members of church as being born into the church, we find this idea spreading to the other children of the community. Again, it was found that "belonging to a Sunday school which meets in a certain church building," carries with it, to the child mind, the idea of belonging to the church itself. Under the headings, "Source of Data' and "Reliability of Data' will be found a discussion of the methods used by the surveyors to check the answers, and secure the true facts relative to each pupil.

In Tables LXXVII, LXXVIII and LXXIX will be found the detailed distribution of those Sunday school pupils who answered the questions as to their relation to the church. In these three tables the distribution is given by single years and for boys and girls separately.

From these tables it will be seen that a larger percentage of the urban Sunday school pupils—both boys and girls—report themselves as members of church than do rural Sunday school pupils. In rural schools 61 per cent. of the boys, and 52 per cent. of the girls report themselves as members of "no church." In the urban schools 47 per cent. of the boys and 42 per cent. of the girls report themselves as members of "no church." Taking both sexes together, we find that in rural Sunday schools 56 per cent., and in the urban schools 44 per cent., report themselves as members of "no church."

TABLE LXXVII — SEX, AGE AND CHURCH MEMBERSHIP OF 14,920 INDIANA SUNDAY SCHOOL PUPILS

Age of Pupil	Reporting Church Pupils Membership	Both Sexes: Members of No Church	Both Sexes: Members of This Church	Both Sexes: Members of Some Other Church	Males: Total Reporting	Males: Members of No Church	Males: Members of This Church	Males: Members of Some Other Church	Females: Total Reporting	Females: Members of No Church	Females: Members of This Church	Females: Members of Some Other Church
Totals...	14,920	6,872	6,951	1,097	6,204	3,059	2,776	369	8,716	3,813	4,175	728
0.....	0	0	0	0	0	0	0	0	0	0	0	0
1.....	6	6	0	0	2	2	0	0	4	4	0	0
2.....	61	54	6	1	21	20	1	0	40	34	5	1
3.....	186	171	14	1	82	76	5	1	104	95	9	0
4.....	365	334	29	2	170	154	14	2	195	180	15	0
5.....	294	393	50	1	190	171	19	0	254	222	31	1
6.....	569	507	55	7	249	220	28	1	320	287	27	6
7.....	643	543	87	13	292	252	38	2	351	291	49	11
8.....	856	645	183	28	400	315	73	12	456	330	110	16
9.....	1,012	631	326	55	454	275	157	22	558	356	169	33
10.....	1,179	653	448	78	537	293	219	25	642	360	229	53
11.....	1,324	622	629	73	594	283	285	26	730	339	344	47
12.....	1,415	638	658	119	620	284	293	43	795	354	365	76
13.....	1,252	466	699	87	562	209	327	26	690	257	372	61
14.....	1,218	357	765	96	483	154	297	32	735	203	468	64
15.....	1,002	280	643	79	367	96	245	26	635	184	398	53
16.....	826	181	572	73	296	74	293	29	530	107	379	44
17.....	689	145	456	88	220	56	140	24	469	89	316	64
18.....	509	76	353	80	160	32	109	21	347	44	244	59
19.....	361	59	254	48	104	28	62	14	257	31	192	34
20.....	321	36	236	49	112	22	75	15	209	14	161	34
21.....	236	30	175	31	100	16	72	12	136	14	103	19
22.....	179	18	126	35	71	13	45	13	108	5	81	22
23.....	150	15	106	29	65	7	47	11	85	8	59	18
24.....	117	12	81	24	51	7	32	12	66	5	49	12

(14,920 pupils out of 27,849 give both age and church relationship.)

TABLE LXXVIII — AGE, SEX AND CHURCH MEMBERSHIP OF 12,145 INDIANA SUNDAY SCHOOL PUPILS IN URBAN COMMUNITIES

Age of Pupil	Pupils Reporting Church Membership	Both Sexes — Members of			Males — Members of				Females — Members of			
		No Church	This Church	Some Other Church	Total Reporting	No Church	This Church	Some Other Church	Total Reporting	No Church	This Church	Some Other Church
Totals...	12,145	5,320	5,892	933	4,982	2,315	2,364	303	7,163	3,005	3,528	630
0.....	0	0	0	0	0	0	0	0	0	0	0	0
1.....	1	1	0	0	0	0	0	0	1	1	0	0
2.....	45	39	5	1	15	14	1	0	30	25	4	1
3.....	129	116	12	1	56	50	5	1	73	66	7	0
4.....	288	262	24	2	129	117	10	2	159	145	14	0
5.....	356	306	49	1	145	126	19	0	211	180	30	1
6.....	449	390	52	7	197	168	28	1	252	222	24	6
7.....	503	411	80	12	217	182	34	1	286	229	46	11
8.....	711	511	172	28	345	263	70	12	366	248	102	16
9.....	876	516	308	52	392	221	151	20	484	295	157	32
10.....	1,008	523	416	69	465	237	205	23	543	286	211	46
11.....	1,137	499	573	65	496	212	261	23	641	287	312	42
12.....	1,218	520	589	109	528	225	262	41	690	295	327	68
13.....	1,063	363	622	78	476	159	294	23	587	204	328	55
14.....	1,002	256	662	84	404	114	264	26	598	142	398	58
15.....	811	204	540	67	287	63	204	20	524	141	336	47
16.....	635	132	444	59	218	51	144	23	417	81	300	36
17.....	547	100	371	76	170	35	114	21	377	65	257	55
18.....	367	47	259	61	107	19	73	15	260	28	186	46
19.....	286	43	201	42	74	16	47	11	212	27	154	31
20.....	228	26	167	35	75	16	50	9	153	10	117	26
21.....	161	22	120	19	53	9	39	5	108	13	81	14
22.....	129	13	92	24	51	9	33	9	78	4	59	15
23.....	108	10	78	20	42	4	32	6	66	6	46	14
24.....	87	10	56	21	40	5	24	11	47	5	32	10

(12,145 pupils out of 23,283 gave both age and church relationship.)

TABLE LXXIX—AGE, SEX AND CHURCH MEMBERSHIP OF 2,775 INDIANA SUNDAY SCHOOL PUPILS IN RURAL COMMUNITIES

Age of Pupil	Reporting Pupils Church Membership	Both Sexes — Members of			Males — Members of				Females — Members of			
		No Church	This Church	Some Other Church	Total Reporting	No Church	This Church	Some Other Church	Total Reporting	No Church	This Church	Some Other Church
Totals...	2,775	1,552	1,059	164	1,222	744	412	66	1,553	808	647	98
0.....	0	0	0	0	0	0	0	0	0	0	0	0
1.....	5	5	0	0	2	2	0	0	3	3	0	0
2.....	16	15	1	0	6	6	0	0	10	9	1	0
3.....	57	55	2	0	26	26	0	0	31	29	2	0
4.....	77	72	5	0	41	37	4	0	36	35	1	0
5.....	88	87	1	0	45	45	0	0	43	42	1	0
6.....	120	117	3	0	52	52	0	0	63	65	3	0
7.....	140	132	7	1	75	70	4	1	65	62	3	0
8.....	145	134	11	0	55	52	3	0	90	82	8	0
9.....	136	115	18	3	62	54	6	2	74	61	12	1
10.....	171	130	32	9	72	56	14	2	99	74	18	7
11.....	187	123	56	8	98	71	24	3	89	52	32	5
12.....	197	118	69	10	92	59	31	2	105	59	38	8
13.....	189	103	77	9	86	50	33	3	103	53	44	6
14.....	216	101	103	12	79	40	33	6	137	61	70	6
15.....	191	76	103	12	80	33	41	6	111	43	62	6
16.....	191	49	128	14	78	23	49	6	113	26	79	8
17.....	142	45	85	12	50	21	26	3	92	24	59	9
18.....	142	29	94	19	55	13	36	6	87	16	58	13
19.....	75	16	53	6	30	12	15	3	45	4	38	3
20.....	93	10	69	14	37	6	25	6	56	4	44	8
21.....	75	8	55	12	47	7	33	7	28	1	22	5
22.....	50	5	34	11	20	4	12	4	30	1	22	7
23.....	42	5	28	9	23	3	15	5	19	2	13	4
24.....	30	2	25	3	11	2	8	1	19	0	17	2

(2,775 pupils out of 4,566 gave both age and church relationship.)

The data given in Tables LXXVII, LXXVIII, and LXXIX have been rearranged by presenting the number of pupils who are members of "this church," "some other church," and of "no church" by five-year age-groups instead of one-year age-groups. This presentation shows more clearly the tendencies or trends of church relationship as the age of the pupils increases.

TABLE LXXX — 12,145 PUPILS IN INDIANA URBAN SUNDAY SCHOOLS DISTRIBUTED WITH RESPECT TO AGE (BY 5-YEAR AGE-GROUPS) AND THEIR RELATION TO THE CHURCH

Age-Group		Number Reporting Themselves as Members of		
		"No Church"	*"This Church"*	*"Some Other Church"*
Totals..	12,145	5,320	5,892	933
Under 5 years.....	463	418	41	4
5.0– 9.9 years.....	2,895	2,134	661	100
10.0–14.9 years.....	5,428	2,161	2,862	405
15.0–19.9 years.....	2,646	526	1,815	305
20.0–24.9 years.....	713	81	513	119

TABLE LXXXI — 2,777 PUPILS IN INDIANA RURAL SUNDAY SCHOOLS DISTRIBUTED WITH RESPECT TO AGE (BY 5-YEAR AGE-GROUPS) AND THEIR RELATION TO THE CHURCH

Age-Group		Number Reporting Themselves as Members of		
		"No Church"	*"This Church"*	*"Some Other Church"*
Totals..	2,777	1,554	1,059	164
Under 5 years.....	155	147	8	0
5.0– 9.9 years.....	629	587	40	4
10.0–14.9 years.....	960	575	337	48
15.0–19.9 years.....	741	215	463	63
20.0–24.9 years.....	290	30	211	49

Charts XXXV, XXXVI and XXXVII show these same facts in graphic form. From these tables and charts it will be readily seen that for both boys and girls, as the ages of the pupils increase, we find an increasing tendency for the Sunday school enrollment to consist of persons who report themselves as either members of "This church" or of "Some

other church." In the age-groups under 10 years, as we would normally expect, only about 4 to 7 per cent. of the rural school pupils are reported as members of church; while a much higher proportion (21 per cent.) of the urban school pupils are reported as members. In the 10-14.9 years age-group, we have in the rural schools 40 per cent., and in the urban schools 60 per cent., of the pupils reporting themselves as members of church. These percentages increase for both rural and urban Sunday schools as the ages increase, so that in the

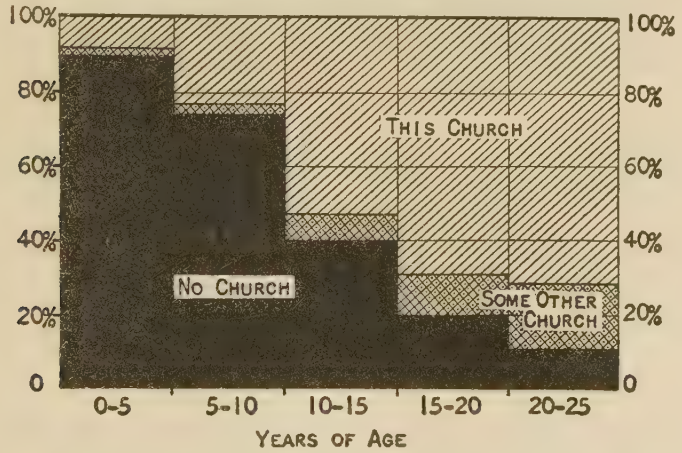

CHART XXXV — PERCENTAGE OF PUPILS, UNDER 25 YEARS OF AGE, IN URBAN SUNDAY SCHOOLS, WHO REPORT THEMSELVES AS MEMBERS OF "NO CHURCH," "THIS CHURCH," OR "SOME OTHER CHURCH."

20.24.9 years age-group we have, in the rural schools 88 per cent., and in the urban schools 89 per cent., of the pupils enrolled at these ages reporting themselves as members of church.

We also find that there is an increasing tendency for pupils to attend Sunday schools other than those maintained by the churches of which they are members. This tendency is slightly greater in the case of urban school pupils than in that of rural pupils; also greater with respect to girls than with boys. These percentages range from approximately 1 per cent. in the 5-9 year age-group, to 16 per cent. in the 20-24.9 age-

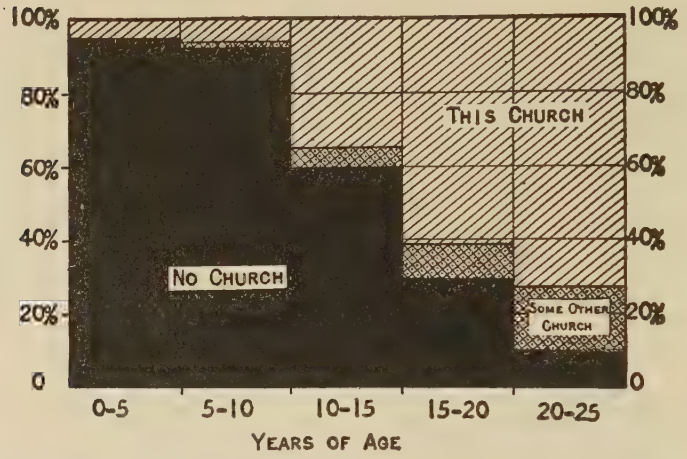

CHART XXXVI — PERCENTAGE OF PUPILS, UNDER 25 YEARS OF AGE, IN RURAL SUNDAY SCHOOLS WHO REPORT THEMSELVES AS MEMBERS OF "NO CHURCH," "THIS CHURCH," OR "SOME OTHER CHURCH."

group, in both the rural and urban Sunday schools. Taking all age-groups, approximately 6 per cent. of the pupils of rural Sunday schools and 8 per cent. of the pupils of urban Sunday schools attend a Sunday school maintained by a

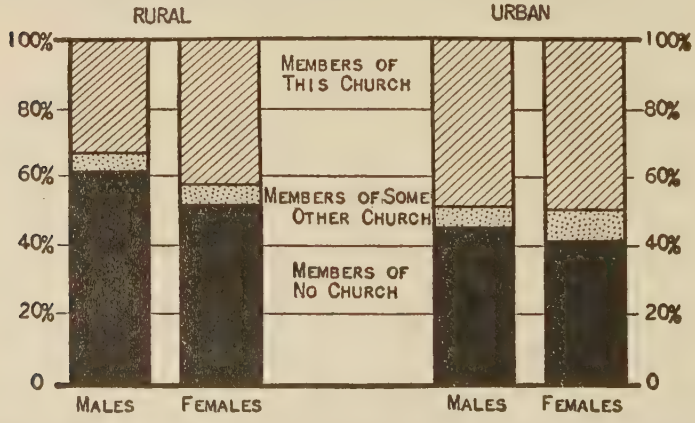

CHART XXXVII — PERCENTAGE OF MALE AND FEMALE SUNDAY SCHOOL PUPILS UNDER 25 YEARS OF AGE IN RURAL AND URBAN COMMUNITIES WHO REPORT THEMSELVES AS MEMBERS OF "NO CHURCH" "THIS CHURCH," OR "SOME OTHER CHURCH."

church other than the one to which they belong. It is quite striking that in both rural and urban Sunday schools one out of every six pupils in the highest age-group studied (20-24.9 years) does not attend the Sunday school maintained by the church to which he belongs.

From the above tables and charts it is clearly seen that as the ages of the pupils increase, the larger is the percentage of

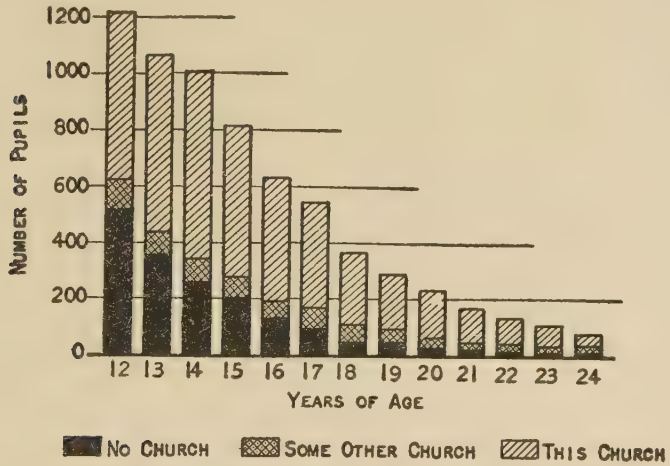

Chart XXXVIII — Enrollment of Urban Sunday School Pupils of Each Age from 12 to 24 Years, Distributed with Respect to the Number of Each Age Who Report Themselves as Members of "No Church," "This Church," of "Some Other Church."

those who report themselves as members of church. At first glance, this may appear to be wholly the result of the evangelistic work of the Sunday school and church; but such a conclusion does not regard the fact that the enrollment of pupils at each age rapidly increases after the twelfth year. What these tables show very decidedly is that those pupils who have not united with the church by the fourteenth year tend to drop out in large numbers during the fourteenth year. After the fourteenth year the elimination is from both groups, the non-church members and the church members. Chart XXXVIII presents this situation graphically.

By following with the eye the lines connecting the tops of the columns representing the number of pupils enrolled in urban Sunday schools of each of these groups referred to above—"non-church," members of "this church," and members of "some other church"—one will readily see where the elimination is taking place in the urban schools, and at what ages. Just how great this elimination is from year to year, and how much from each group, can not be exactly determined from the data at hand. To get these facts exactly, one should have a large number of pupil-records covering a series of years in the life of each pupil. Such facts were not available in the regions surveyed in Indiana.

VI. Organized Classes

Considerable stress has been laid by various denominations in the past few years on class organization. This survey shows that while organized classes are fairly strong in the urban schools, the majority of pupils in rural schools are in unorganized classes. Approximately only 1 pupil out of 4, in both rural and urban schools, is a member of an organized class. Considering rural schools alone, out of 3,871 pupils under 25 years of age reporting on this question, 707—or 18 per cent.—were members of organized classes. In the urban Sunday schools, out of 16,566 pupils under 25 years of age reporting on this question, we have 4,682, or 28 per cent., enrolled in organized classes. Considering the relative size of the urban and rural Sunday schools, with the greater opportunity for closer grading of a class as to age and the consequent advantage to class organization, it appears that the difference in the percentage of pupils in organized classes in rural and urban schools should be much greater.

In the following tables the ages have been grouped to correspond to the departmental age-groupings approved by the International Sunday School Association. This grouping is made to show the more clearly the tendencies toward class organization with increased age of pupils. In both rural

TABLE LXXXII — AGES AND RELATIONSHIP TO ORGANIZED CLASSES OF 20,437 INDIANA SUNDAY SCHOOL PUPILS IN BOTH RURAL AND URBAN COMMUNITIES

Age-Group of Pupil		In Organized Classes		In Unorganized Classes	
	Reporting	*Number*	*Per Cent.*	*Number*	*Per Cent.*
0–3.9 years	601	4	.66	597	99.33
4, 5	1,822	19	1.04	1,803	98.96
6, 7, 8	3,997	170	4.25	3,827	95.75
9, 10, 11	4,733	679	14.34	4,054	85.63
12, 13, 14	4,510	1,737	38.51	2,773	61.49
15, 16, 17	2,752	1,541	56.0	1,211	44.00
18–24	2,022	1,239	61.27	783	38.73

TABLE LXXXIII — AGES AND RELATIONSHIP TO ORGANIZED CLASSES OF 3,871 INDIANA RURAL SUNDAY SCHOOL PUPILS

Age-Group of Pupil		In Organized Classes		In Unorganized Classes	
	Reporting	*Number*	*Per Cent.*	*Number*	*Per Cent.*
0–3.9 years	174	0	.0	174	100
4, 5	311	0	.0	311	100
6, 7, 8	677	24	3.54	653	96.45
9, 10, 11	721	90	12.48	631	87.52
12, 13, 14	771	155	20.10	616	79.90
15, 16, 17	627	228	36.36	399	63.63
18–24	590	210	35.59	380	64.40

TABLE LXXXIV — AGES AND RELATIONSHIP TO ORGANIZED CLASSES OF 16,566 INDIANA URBAN SUNDAY SCHOOL PUPILS

Age-Group of Pupil		In Organized Classes		In Unorganized Classes	
	Reporting	*Number*	*Per Cent.*	*Number*	*Per Cent.*
0–3.9 years	427	4	.93	423	99.06
4, 5	1,511	19	1.25	1,492	98.75
6, 7, 8	3,320	146	4.39	3,174	95.60
9, 10, 11	4,012	589	14.68	3,423	85.32
12, 13, 14	3,739	1,582	42.31	2,157	57.69
15, 16, 17	2,125	1,313	61.78	812	38.22
18–24	1,432	1,029	71.85	403	28.15

and urban schools this tendency is marked, though much more so in the case of the urban Sunday schools.

In the two age-groups included in the ages 6-11 years, the percentage of pupils in organized classes is nearly the same in both rural and urban Sunday schools. Above these ages, the urban Sunday school rapidly tends towards class organiza-

tion. In the 12-14-year age-group, three times as many pupils are in the organized classes as in the 9-11-year age-group. In the 15-17 year age-group, the percentage of pupils in organized classes is four times what it is in the 9-11 age-group; and in the 18-24 year age-group the percentage of pupils in organized classes is five times what it is in the 9-11-year age-group. In other words, in the urban schools 4 out of every 10 pupils of the ages 12-14 inclusive are in organized classes; 6 out of every 10 pupils of ages 15-17 inclusive, and 7 out of

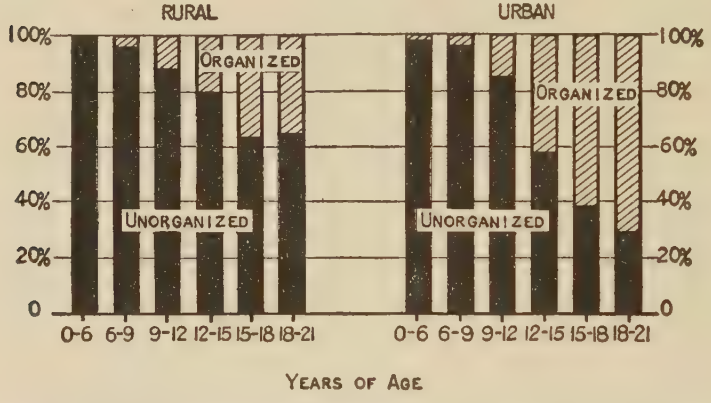

CHART XXXIX — PERCENTAGE OF RURAL AND URBAN SUNDAY SCHOOL PUPILS IN DIFFERENT AGE-GROUPS WHO ARE MEMBERS OF ORGANIZED CLASSES.

every 10 pupils of ages 18-24 inclusive are in organized classes.

In the case of the rural schools, with 12 per cent. of the 9-11-year age-group in organized classes—or 1 pupil out of every 8—we have nearly twice this percentage of the 12-14-year age-group enrolled in organized classes, and approximately three times that percentage enrolled in organized classes in both the 15-17-year age-group and the 18-24-year age-group. This is, in the two oldest age-groups studied, approximately 3 out of every 8 pupils are enrolled in organized classes.

The reason why these two age-groups have the same per-

centage of pupils in organized classes is that these ages are generally grouped together in the same class in the rural schools. This is not the case in the urban schools, where there are enough pupils to make two classes; consequently we have varying percentages in the two upper age-groups in the urban schools. This same wide age-range in the upper classes of the rural Sunday schools, with its accompanying variation in the interests of the pupils, probably accounts in large part for the fact that the urban schools have twice the percentage of pupils in organized classes of 18-24 years age as do the rural schools.

Chart XXXIX represents the conditions found in Tables LXXXII, LXXXIII, and LXXXIV. The increasing tendency of pupils to organize their classes as the age increases is readily seen by inspecting this chart.

This chart also shows that class organization is not a large factor in either the rural or urban Sunday schools before the 12-14-year age-group. (For additional discussion of class organization, see Chapter VI, pp. 192-194.)

VII. Attendance Statistics

NUMBER OF SUNDAYS THE SUNDAY SCHOOLS ARE IN SESSION ANNUALLY

The all-year Sunday school is the one most commonly found in both rural and urban communities in Indiana. Virtually five out of every six schools surveyed, or 84 per cent., hold sessions every Sunday in the year. As is well known, a smaller per cent. of rural schools hold sessions during the entire year; but the difference between the percentage of urban and the percentage of rural schools holding all-year schools is less than is commonly supposed. Approximately 78 per cent., or three out of every four rural schools, and 90 per cent., or nine out of every ten urban schools, are open all year.

Despite the fact that it is quite the common practice for urban churches to hold no church services during the month of August, the Sunday school holds its sessions regularly during this month. In some of the larger churches there was

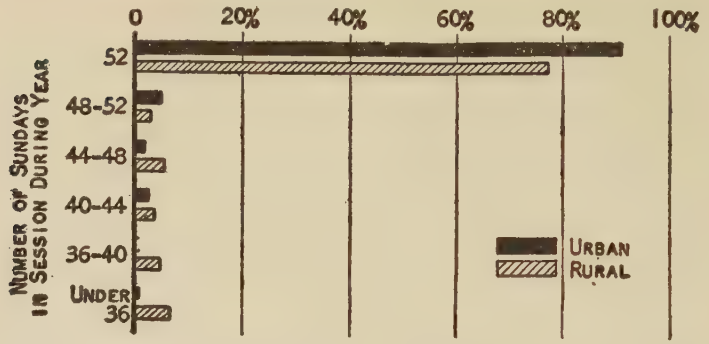

CHART XL — PERCENTAGE OF SUNDAY SCHOOLS OF RURAL AND URBAN COMMUNITIES HOLDING SESSIONS ON EVERY SUNDAY IN THE YEAR, AND FOR VARYING PARTS OF THE YEAR.

TABLE LXXXV — 252 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE NUMBER OF SUNDAYS IN A YEAR THAT THE SUNDAY SCHOOL WAS IN SESSION

Sundays in Session	*Both Rural and Urban Schools*	*Rural Schools*	*Urban Schools*
Totals....	252	112	140
53[1]	1	0	1
52	214	87	127
51	4	1	3
50	1	1	0
49	0	0	0
48	4	1	3
47	4	3	1
46	3	2	1
45	0	0	0
44	1	1	0
43	2	1	1
42	3	1	2
41	0	0	0
40	2	2	0
39	2	2	0
36	3	3	0
32	3	3	0
30	2	1	1
26	2	2	0
25	1	1	0

[1] In one instance the year included 53 Sundays.

found a tendency to combine the classes which were depleted during the summer months, and to maintain an ungraded school; but so far as a "vacation" for the entire Sunday school was concerned, very few of the Sunday school officials considered a cessation of the school's activities advisable.

As will be noted in a study of these tables, only about one school in twenty maintains a school year shorter than three-quarters, or 39 weeks. The majority of these schools are found in the rural communities, where the roads are bad and the schools are difficult of access.

Regularity of Attendance and Effect of Graded Lessons

As stated in several places in this report, accurate and detailed pupil-records were seldom found in the Sunday schools covered by this survey. The record of the pupil most frequently kept by the teacher was that of the pupil's attendance upon the sessions of the Sunday school. But, even here, great difficulty was experienced in finding accurately kept records for so long a period as a half year. Again and again class records of attendance had to be discarded by the surveyor because the teacher had omitted, for one or more Sundays, in a quarter, the record of attendance of the pupils of her class. The records were usually well kept for the first few Sundays at the beginning of the year; but as the year went on more and more teachers seemed to tire of the labor involved in keeping these records up to date.

This accurate record of attendance of a large number of pupils covering a large area was sought in order to discover the degree of regularity of attendance of Sunday school pupils. Because of the difficulty of tabulating the attendance when the attendance record varied in length anywhere from one to fifty-two Sundays, only those attendance records were taken which fell into one of the following groups: Group I: Those records which were complete for only 13 Sundays, or one-quarter of a year. Group II: Those records which were complete for 26 Sundays, or a half year. Group III: Those records which

were complete for the entire year, or 52 Sundays. Group IV contained only records of pupils whose names had not been on the class roll during the entire period covered by any one of the other three groups. This was done to make it unnecessary to count a pupil absent when his name was not on the class roll. Consequently the attendance records are for pupils whose names are actually on the class rolls during the period for which the attendance record was secured. Every pupil who had entered the class late, who had moved from the city, entered another Sunday school, or whose name had been stricken from the rolls by the teacher or secretary, had his attendance or absence counted only during the period in which his name was actually on the rolls of the school.

TABLE LXXXVI—16,918 INDIANA SUNDAY SCHOOL PUPILS DISTRIBUTED WITH REFERENCE TO THE NUMBER OF DAYS FOR WHICH AN ATTENDANCE RECORD WAS SECURED FOR EACH PUPIL, AND THE GRADATION OF THE LESSONS USED BY THE PUPIL

	Total Pupils Using Both Graded and Ungraded Lessons	*Pupils Using Ungraded Lessons Only*	*Pupils Using Graded Lessons Only*
Total Pupils..	16,918	6,423	10,495
Attendance record for 1 year—52 Sundays.....	2,257	805	1,452
Attendance record for half-year—26 Sundays.....	2,552	934	1,618
Attendance record for quarter-year—13 Sundays....	9,998	3,907	6,091
Irregular Periods, Per Cent. of Attendance used	2,111	777	1,334

Table LXXXVI shows the distribution of pupils whose attendance records were secured. This distribution is given here on two bases; length of time for which an attendance record was secured, and the type of Sunday school lessons being studied by the pupil.

It will be seen at once that more than half of all the pupil-records secured—59 per cent.—were for the shortest period or 13 weeks. Fifteen per cent. of the pupil-records were secured for a half-year, and only 13 per cent. of the records of these

17,000 pupils were of sufficient accuracy for a period of one year to justify the surveyor's having these records copied. As it was found that only 13 per cent. of the attendance records had been accurately kept for a year, it is evident that not much value had been placed upon pupils' records by the teachers and officials of the Sunday schools surveyed.

It is generally held that a higher type of teacher is required to handle graded lessons successfully. Furthermore, it is gen-

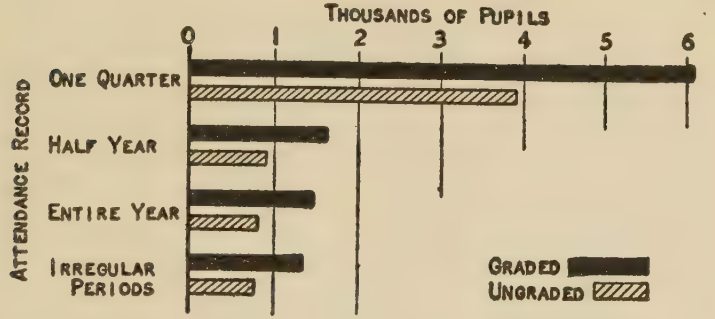

CHART XLI — NUMBER OF DAYS FOR WHICH AN ATTENDANCE RECORD WAS SECURED FOR SUNDAY SCHOOL PUPILS USING GRADED LESSONS, AND FOR THOSE USING UNGRADED LESSONS.

erally assumed that the higher the type of teacher, the greater value she places upon properly kept pupil-records. Inspection of the above chart will show that there was very little relation between the use of graded lessons and the length of the period for which these records were kept or *the quality of the records themselves.* It must be remembered that the surveyor copied the attendance records of the pupils or had them transcribed. This was not done unless the records measured up to a certain standard determined by an inspection of the teacher's class-book.

In Table LXXXVII is presented the distribution of the 9,998 pupils in Group I by the number of Sunday sessions attended. The number of pupils attending only one Sunday is given, the number attending two Sundays, the number attending three Sundays, and so on. This distribution is shown for the pupils who used ungraded lessons, and for those

who used graded lessons. Through these comparative tables the effect of graded lessons upon regularity of attendance can be studied. Similar information for Groups II, III, and IV are found in Tables LXXXVIII, LXXXIX and XC.

TABLE LXXXVII—9,998 INDIANA SUNDAY SCHOOL PUPILS IN BOTH RURAL AND URBAN COMMUNITIES DISTRIBUTED WITH REFERENCE TO THE GRADATION OF THE LESSON SYSTEMS USED BY THE PUPIL AND THE NUMBER OF DAYS THE PUPIL ATTENDED SUNDAY SCHOOL OUT OF 13 SUNDAYS

Number of Sundays Attended	Pupils Using Ungraded Lessons		Pupils Using Graded Lessons	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals....	3,907	100	6,091	100
0	10	0.3	9	0.2
1	248	6.3	355	5.8
2	270	6.9	372	6.1
3	256	6.6	383	6.3
4	251	6.4	393	6.5
5	257	6.6	415	6.8
6	255	6.5	485	8.0
7	300	7.7	486	8.0
8	301	7.7	508	8.3
9	317	8.1	502	8.2
10	359	9.2	630	10.3
11	317	8.1	507	8.3
12	352	9.0	528	8.7
13	414	10.6	520	8.6

Statistical Measures:

Q_1	4+	Sundays attended		5+	Sundays attended	
Median	8+	"	"	7+	"	"
Q_3	11+	"	"	11+	"	"

This table should be read as follows: There were 3,907 pupils using ungraded lessons for whom an attendance record for 13 Sundays was obtained. Of these, 10, or 3 per cent., were on the roll but did not attend at all; 248, or 6.3 per cent., attended only 1 Sunday; 270, or 6.9 per cent., attended only 2 Sundays, etc. The other half of the table concerning pupils using graded lessons is to be read in the similar manner.

An inspection of these tables and of Chart XLII reveals some very interesting facts. In the case of the 3,907 pupils using ungraded lessons, in Group 1, Table LXXXVII, one-half of the pupils attended on eight or more Sundays out of the thirteen; and the other half on fewer than eight Sundays.

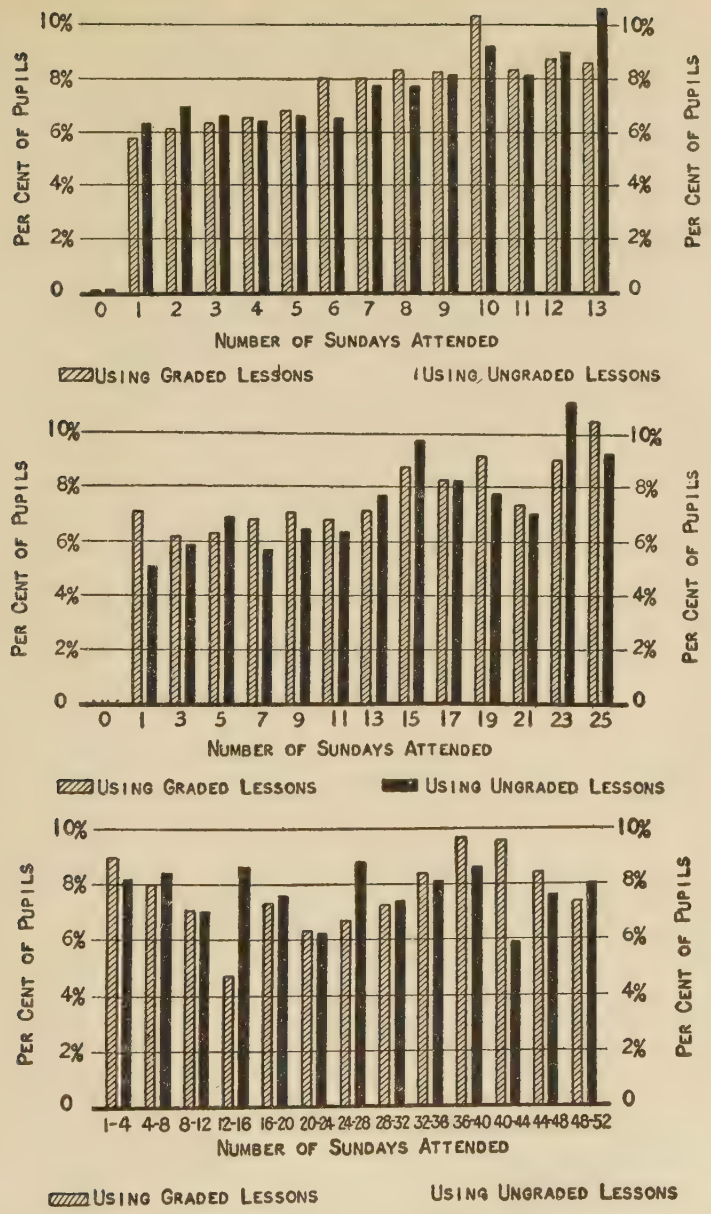

CHART XLII — PERCENTAGE OF PUPILS ATTENDING SUNDAY SCHOOL FOR THE NUMBER OF SUNDAYS INDICATED.

One-fourth of this group attended on only four Sundays or fewer; and three-fourths on more than four Sundays. At the upper end of the distribution, we find one-fourth of the 3,907 pupils attending eleven out of the thirteen Sundays.

TABLE LXXXVIII—2,552 INDIANA SUNDAY SCHOOL PUPILS IN RURAL AND URBAN COMMUNITIES DISTRIBUTED WITH REFERENCE TO THE GRADATION OF LESSON SYSTEMS USED BY THE PUPIL, AND THE NUMBER OF DAYS THE PUPIL ATTENDED SUNDAY SCHOOL OUT OF 26 SUNDAYS

Number of Sundays Attended	Pupils Using Ungraded Lessons		Pupils Using Graded Lessons	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals....	934	100	1,618	100
0	0	0.	0	0.
1	24	2.6	50	3.1
2	23	2.5	65	4.0
3	22	2.4	53	3.3
4	33	3.5	47	2.9
5	30	3.2	55	3.4
6	35	3.7	47	2.9
7	33	3.5	52	3.2
8	21	2.2	57	3.6
9	32	3.4	47	2.9
10	29	3.1	68	4.2
11	28	3.0	46	2.8
12	32	3.4	65	4.0
13	37	4.0	45	2.8
14	35	3.7	71	4.4
15	52	5.6	66	4.1
16	39	4.2	76	4.7
17	33	3.5	69	4.3
18	45	4.8	64	4.0
19	29	3.1	76	4.7
20	44	4.7	73	4.5
21	49	5.2	56	3.5
22	37	4.0	63	3.9
23	42	4.5	71	4.4
24	63	6.7	66	4.7
25	43	4.6	70	4.3
26	44	4.7	100	6.2

Statistical Measures:

Q_1	9+	Sundays attended	8+	Sundays attended	
Median	16+	" "	15+	" "	
Q_3	21+	" "	21+	" "	

Considering the 6,091 pupils using graded lessons for whom we have an attendance record of 13 Sundays, we find that the median pupil attended on seven Sundays out of the thirteen; that is, one-half of the 6,091 pupils attended on seven or more Sundays, and the other half on fewer than seven Sundays. One-fourth of this group attended on fewer than five Sundays. The upper fourth of the group were in attendance 11 Sundays out of the 13.

Looking at the distribution of these pupils by number of days in attendance out of the thirteen, we find the percentage of pupils attending 9, 10, 11, 12 or 13 Sundays slightly larger than the percentage of those attending 1, 2, 3, 4, or 5 Sundays. This is true for both graded and ungraded lesson groups. In fact, if we compare the distribution, by number of Sundays attended, of those pupils using graded lessons with those using ungraded lessons, we find no material difference in the two groups. Apparently graded lessons do not tend to hold pupils in attendance for periods of 13 weeks in length any better than do ungraded lessons.

Turning to group II (Table LXXXVIII), those pupils for whom an attendance record of 26 weeks was secured, we find virtually the same situation as with Group I. In this case, however, we have a much smaller group—2,552 in Group II, as against 9,998 pupils in Group I—so that our results are not so conclusive.

The median pupil using graded lessons attended 15 Sundays, while the median pupil using ungraded lessons attended 16 out of 26. In other words, half of the 1,618 pupils using graded lessons attended fifteen or more Sundays out of the twenty-six. Again there is a slight advantage in favor of the ungraded lessons; but this difference is so slight as to be of no significance.

When we consider Group III (Table LXXXIX), those for whom we have a record of attendance covering the entire year, with approximately the same number of pupils under consideration as in Group II—the advantage is very slightly in favor of the graded lessons. The median pupil using ungraded lessons attended on twenty-six, or exactly half of the

TABLE LXXXIX—2,263 INDIANA SUNDAY SCHOOL PUPILS IN BOTH RURAL AND URBAN COMMUNITIES DISTRIBUTED WITH REFERENCE TO THE GRADATION OF THE LESSON SYSTEMS USED BY THE PUPIL AND THE NUMBER OF DAYS THE PUPIL ATTENDED SUNDAY SCHOOL OUT OF 52 SUNDAYS

Number of Sundays Attended	Pupils Using Ungraded Lessons		Pupils Using Graded Lessons	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals....	805	100	1,458	100
1	16	2.0	23	1.6
2	15	1.9	36	2.5
3	11	1.4	31	2.1
4	23	2.9	41	2.8
5	14	1.7	41	2.8
6	22	2.7	32	2.2
7	21	2.6	24	1.6
8	11	1.4	21	1.4
9	10	1.2	18	1.2
10	20	2.5	38	2.6
11	7	0.9	26	1.8
12	19	2.4	22	1.5
13	17	2.1	21	1.4
14	19	2.4	18	1.2
15	21	2.6	16	1.1
16	12	1.5	15	1.0
17	14	1.7	18	1.2
18	14	1.7	28	1.9
19	12	1.5	27	1.9
20	21	2.6	33	2.3
21	10	1.2	26	1.8
22	15	1.9	24	1.6
23	9	1.1	24	1.6
24	16	2.0	19	1.3
25	23	2.9	31	2.1
26	23	2.9	29	2.0
27	15	1.9	18	1.2
28	9	1.1	20	1.4
29	11	1.4	25	1.7
30	16	2.0	29	2.0
31	16	2.0	31	2.1
32	15	1.9	21	1.4
33	15	1.9	30	2.1
34	15	1.9	31	2.1
35	21	2.6	26	1.8
36	14	1.7	35	2.4
37	8	1.0	26	1.8
38	17	2.1	36	2.5
39	16	2.0	25	1.7

TABLE LXXXIX — *Continued*

Number of Sundays Attended	Pupils Using Ungraded Lessons		Pupils Using Graded Lessons	
	Number	*Per Cent.*	*Number*	*Per Cent.*
40	28	3.5	54	3.7
41	9	1.1	26	1.8
42	14	1.7	42	2.9
43	10	1.2	34	2.3
44	15	1.9	37	2.5
45	22	2.7	40	2.8
46	12	1.5	23	1.6
47	15	1.9	28	1.9
48	12	1.5	31	2.1
49	17	2.1	21	1.4
50	26	3.2	34	2.3
51	4	0.5	20	1.4
52	17	2.1	33	2.3
53[1]	1	0.1	0	0.

Statistical Measures:

Q_1	13+	Sundays attended		13+	Sundays attended
Median	26+	"	"	29+	" "
Q_3	39+	"	"	41+	" "

[1] 1920 was a leap year, with Sunday falling on February 29th; any Sunday school ending its School Year in February would have 53 Sundays in the year.

Sundays in the year; while the median pupil using graded lessons attended on twenty-nine out of the fifty-two Sundays. Otherwise stated, half of the 805 pupils using ungraded lessons attended on twenty-six or more Sundays in the year, while the other half attended on fewer than twenty-six Sundays. And, half of the 1,458 pupils using graded lessons attended on twenty-nine or more Sundays, while the other half attended less frequently. Considering the upper quartiles—the upper 25 per cent. when the pupils are arranged in the order of the number of days of attendance from the lowest to the highest as in Table LXXXIX—the upper fourth of the pupils using ungraded lessons were in attendance thirty-nine or more Sundays out of fifty-two. The upper fourth of the pupils using graded lessons attended on forty-one or more Sundays in the year. The lowest one-fourth of both the graded and ungraded lesson groups attended on thirteen Sun-

days or fewer during the year: that is, one-fourth of all the pupils in this group attended Sunday school less than one-fourth of a school year of fifty-two weeks.

In Group IV (Table XC)—pupils for whom attendance records were secured for various irregular periods—there is apparently no difference in the attendance of the pupils using

TABLE XC—2,111 INDIANA SUNDAY SCHOOL PUPILS IN RURAL AND URBAN COMMUNITIES DISTRIBUTED WITH REFERENCE TO THE GRADATION OF LESSON SYSTEMS USED BY THE PUPIL AND THE PERCENTAGE OF SUNDAYS ATTENDED

Percentage of Sundays Attended	Pupils Using Ungraded Lessons		Pupils Using Graded Lessons	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals....	777	100	1,334	100
0– 9.....	37	4.8	53	4.0
10– 19.....	74	9.5	93	7.0
20– 29.....	82	10.6	131	9.8
30– 39.....	62	8.0	107	8.0
40– 49.....	35	4.5	113	8.5
50– 59.....	94	12.1	169	12.6
60– 69.....	80	10.3	150	11.2
70– 79.....	48	6.2	92	7.0
80– 89.....	85	10.9	123	9.2
90–100.....	180	23.2	303	22.7

Statistical Measures:

Medians.....Ungraded—60.5 per cent. of Sundays attended
Graded —60.1 per cent. of Sundays attended

graded and those using ungraded lessons, the median pupil in each lesson-group having attended on 60 per cent. of the Sundays covered by the record period.

Summarizing, it is apparent from the discussion of these four distribution tables that graded lessons as now taught in the Sunday schools covered by the Indiana survey do not influence, either for better or worse, the attendance of the pupils. This fact can probably be shown more clearly when the aggregate attendances and aggregate absences are taken into consideration, and the percentage of attendance is computed

from these data for the pupils using graded lessons and for those using ungraded lessons. For example, in Group I all of the 9,998 pupils were on the Sunday school rolls for one-quarter of the year, or thirteen Sundays. Of this number, 3,907 pupils used ungraded lessons and 6,091 used graded lessons. If these 3,907 pupils had attended every Sunday in the quarter they would have attended a total of 50,791 Sundays. ($3{,}907 \times 13$.) But many of these pupils were absent. Ten of them were absent for the entire quarter—that is, out of a total possible attendance of 130 Sundays, there was a total of 0 Sundays present and 130 Sundays absent; 248 pupils were present one Sunday each, or an aggregate attendance of 248 Sundays, and an aggregate absence of 2,976 Sundays. 270 pupils were each present two days out of a possible thirteen Sundays, making for them an aggregate attendance of 540 out of a possible 3,510 Sundays, and therefore an aggregate absence of 2,970 Sundays. In like manner can be calculated the total days' attendance and total days' absence of all the pupils included in the distribution of the pupils in Group I. We have then, when this summary is made, a total of 3907 pupils using graded lessons with an aggregate attendance of 29,419 out of a possible 50,792 Sundays. The per cent. of attendance of the pupils in Group I is found by dividing this aggregate attendance by the total possible attendance. Stated in the form of an equation it would be:

$$\text{Per cent. of attendance} = \frac{\text{Aggregate Sundays attended}}{\text{Aggregate "possible" attendance.}}$$

Substituting the above quantities in the equation and solving, we have:

$$\text{Per cent. of attendance} = \frac{29{,}419}{50{,}791} = 57.9 \text{ per cent.}$$

Using this method throughout Groups I, II and III, we have the following table:

TABLE XCI — COMPARISON OF THE PERCENTAGE OF SESSIONS ATTENDED BY 6,423 INDIANA SUNDAY SCHOOL PUPILS USING UNGRADED LESSONS AND 10,501 PUPILS USING GRADED LESSONS

Number of Sundays Included in the Attendance Record	Pupils Using Ungraded Lessons				Pupils Using Graded Lessons			
	Number of Pupils	Aggregate Attendance Possible	Aggregate Attendance Actual	Per-cent. of Attendance	Number of Pupils	Aggregate Attendance Possible	Aggregate Attendance Actual	Per-cent. of Attendance
13.....	3,907	50,791	29,419	57.9	6,091	79,183	45,760	57.7
26.....	934	24,284	14,014	61.8	1,618	42,068	23,436	55.7
52.....	805	41,860	21,144	50.5	1,458	75,816	39,776	52.4
Irregular periods...	777	No record	No record	58.7	1,334	No record	No record	59.4

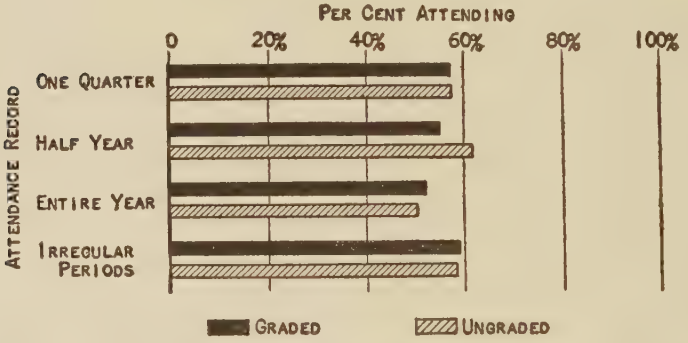

CHART XLIII — THE PERCENT. OF ATTENDANCE OF PUPILS USING GRADED LESSON MATERIAL COMPARED WITH THE PERCENT. OF ATTENDANCE OF PUPILS USING UNGRADED LESSON MATERIAL.

The above consolidated table together with Chart No. XLIII shows clearly and convincingly the conclusion stated on page 318 as to the effect of graded lesson material on attendance. It is true that other factors may enter here to conceal the real effect of the use of graded lessons on attendance, but no attempt has been made to eliminate them. With the data at hand such an effort would be impossible.

ATTENDANCE UPON RURAL AND URBAN SUNDAY SCHOOLS

It was originally the intention to compare the attendance of pupils upon the rural Sunday schools with the attendance

upon urban schools; but while figures are given here, the number of pupils in the rural group is not large enough to permit of reliable conclusions being drawn from their attendance. Again the lack of adequate records in the Sunday schools is responsible for the failure to arrive at reliable conclusions.

TABLE XCII — PERCENTAGE OF ATTENDANCE OF PUPILS USING UNGRADED LESSON MATERIAL, UPON RURAL AND URBAN SUNDAY SCHOOLS

Number of Sundays Included in the Attendance Record	Rural Sunday Schools		Urban Sunday Schools	
	Number of Pupils	*Percentage of Attendance*	*Number of Pupils*	*Percentage of Attendance*
13 Sundays	660	54.3	3,297	58.7
26 "	83	49.6	851	58.5
52 "	137	56.5	668	49 6

TABLE XCIII — PERCENTAGE OF ATTENDANCE OF PUPILS USING GRADED LESSON MATERIAL, ON RURAL AND URBAN SUNDAY SCHOOLS

Number of Sundays Included in the Attendance Record	Rural Sunday Schools		Urban Sunday Schools	
	Number of Pupils	*Percentage of Attendance*	*Number of Pupils*	*Percentage of Attendance*
13 Sundays	418	49.5	5,673	58.4
26 "	119	55.8	1,499	55.7
52 "	7	60.9	1,451	52.4

If we take the above figures at their face value, it would appear that urban Sunday school pupils attend somewhat more regularly than do rural pupils. As these groups are not comparable in size, it is an open question as to what the real situation is. With respect to the pupils attending the rural schools, there is clearly a lack of conclusive data, for the attendance records of the major portion of these pupils cover that period of the year when the roads in the country are at their worst—the winter and spring months. For the urban Sunday school pupils, however, the per cent. of attendance is quite reliable, in each instance being based on a large number of cases.

By consolidating the attendance records for all of the pupils attending rural schools, we find that 1,424 rural pupils attended 14,398 Sundays out of a possible 26,754, or 53.8 per cent. In like manner, the 13,439 urban pupils attended 159,151 Sundays out of a possible 287,248, or 55.4 per cent. Such a slight difference in the per cent. of attendance in favor of the urban Sunday school pupils is not very significant in view of the statement of conditions given above.

Taking into consideration the fact that it is easier for a pupil to have perfect attendance for a short period of time than for a long period, and that the longer period more nearly represents the actual conditions as regards attendance, the conclusion is entirely justified that *the average Sunday-school pupil attends a little more than half of the Sundays during the period his name is on the roll.*

Considerable time and not a little effort were expended in attempting to secure from the public schools in the same communities covered by this religious survey the distribution of public school pupils by the number of days attended. While these facts are collected by the majority of the city schools and some of the rural schools, they were not assembled in such form as to make the data comparable with the religious survey data. It is very desirable, however, to compare the distributions, by the fraction of school term attended, for public school children and for Sunday school children. The following chart shows graphically the distribution of 14,137 public school children with the distribution of 2,263 Sunday school children for a period of 52 weeks. While the group of public school children is a different group from the one represented in the distribution of Sunday school children, yet it is from a community in which the compulsory education laws are similar to those of Indiana, and where the enforcement may be assumed to be as effective as in the Indiana region surveyed.

From this curve we see the effect of the enforcement of the compulsory education laws upon the attendance of public school pupils. The peak of the curve comes at a point on the base line representing nine-tenths of the school term attended.

In fact fully three-fourths of the public school pupils in the communities from which these data were taken attended four-fifths or more of the time. On the other hand, the line for the Sunday school pupils is nearly parallel to the base line at a height equivalent to one-tenth of the total number of pupils included in the group. About one-tenth of the Sunday school pupils then attended for one-tenth of the year, or approximately five Sundays, or less; another one-tenth attended from

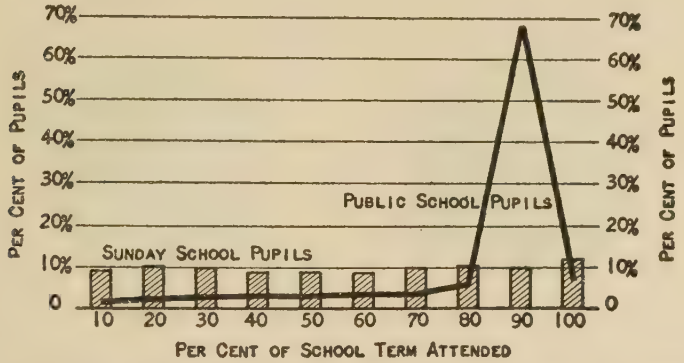

CHART XLIV — PERCENTAGE OF 2,263 SUNDAY SCHOOL PUPILS ATTENDING FOR VARIOUS PORTIONS OF THE SUNDAY SCHOOL YEAR COMPARED WITH THE PERCENTAGE OF 14,137 PUBLIC SCHOOL PUPILS ATTENDING FOR SIMILAR FRACTIONS OF THE PUBLIC SCHOOL YEAR.

one-tenth of the year to one-fifth of the year (6, 7, 8, 9, or 10 Sundays); another one-tenth attended from one-fifth of the year to three-tenths of the year (11, 12, 13, 14 or 15 Sundays); and so on. It is evident that there is no one compelling factor to cause attendance in the case of the Sunday school pupils. Indeed, many factors enter in to cause pupils to attend regularly upon the public schools, chief of which is an enlightened public sentiment favoring the public schools. With such a sentiment, compulsory education can be enforced; without it, the laws are of little avail. Undoubtedly, the chief factor in regularity of attendance upon the Sunday schools is the religious sentiment of the various homes which make up the community.

An attempt has been made to show the relative attendance of the children in Jefferson and Clinton counties upon the public schools and upon the Sunday schools. In securing the Sunday school percentage of attendance the aggregate days attendance for all periods has been taken.

The above percentage of attendance for the public schools does not do them justice. In computing the percentage of

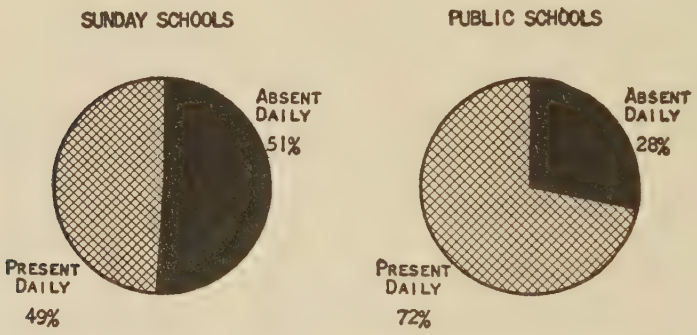

CHART XLV — PERCENTAGE OF THE TOTAL ENROLLMENT IN THE PUBLIC SCHOOLS OF JEFFERSON AND CLINTON COUNTIES, INDIANA, IN DAILY ATTENDANCE FOR THE SCHOOL YEAR COMPARED WITH THE PERCENTAGE OF ATTENDANCE FOR THE SUNDAY SCHOOLS IN THE SAME COUNTIES.

attendance, all of the public school pupils are considered to be "on the roll" for the entire school year. Such is not the case, because families move from the county, children enter private or parochial schools and other children are removed by death. Yet the absences of these pupils have been counted against them, because no records are available for determining the number of pupils off the roll during the year and the number of days each pupil was off the roll. This results in a lower percentage of attendance than we should get. With this reservation kept in mind, one may conclude that public school pupils attend *at least* three-fourths of the time the public schools are in session, while the Sunday school pupils attend only half the time the Sunday schools are in session.

VIII. Distribution of Enrollment

Out of a total of 256 Sunday schools, statistics were returned by the surveyors from 94 rural and 159 urban schools. Only 60 of the 94 rural schools reported the ages in such a way as to make it possible to determine the percentage of the enrollment under 25 years of age. In Table XCIV will be found the distribution of these schools.

TABLE XCIV—60 RURAL SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE PERCENTAGE THE NUMBER OF PUPILS UNDER 25 YEARS OF AGE IS OF THE TOTAL SUNDAY SCHOOL ENROLLMENT.

Percentage Groups	*Number of Schools*	*Percentage Groups*	*Number of Schools*
Total number of schools	60	50–54.9	6
		55–59.9	7
		60–64.9	5
20–24.9	1	65–69.9	10
25–29.9	1	70–74.9	8
30–34.9	1	75–79.9	6
35–39.9	1	80–84.9	5
40–44.9	2	85–89.9	3
45–49.9	4		

STATISTICAL MEASURES:

Mode	65–69.9%	of pupils enrolled are under 25 years of age.
Median	66.1%	" " " " " " " " " "
25 percentile	45%	" " " " " " " " " "
75 percentile	74.3%	" " " " " " " " " "

(Total Sunday school enrollment does not include Cradle Roll or Home Department.)

In these 60 schools the range in enrollment is from 25 pupils to 214, so that they represent adequately the conditions found in the 94 rural schools surveyed. For every enrolled pupil 25 years of age and over in the median Sunday school in these communities, we find two pupils under 25 years of age. In one-fourth of these Sunday schools only 45 per cent. of the total enrollment are persons under 25 years of age, while in the upper fourth of these 60 schools 74 per cent. of the total enrollment are persons under 25 years of age.

Of the 194 urban Sunday schools surveyed, in only 50 were the surveyors able to find pupil statistics in such form as

to enable the percentage of pupils under 25 years of age to be calculated. This sampling is too small to justify any adequate conclusions being drawn from them for the state as a whole; but the percentage distribution is given here to show what was found in these 50 schools, and also for comparison in future studies of this character.

TABLE XCV — 50 URBAN SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE PERCENTAGE THE NUMBER OF PUPILS UNDER 25 YEARS OF AGE IS OF THE TOTAL ENROLLMENT

Percentage Groups	*Number of Schools*	*Percentage Groups*	*Number of Schools*
Total number of schools	50	60–64.9	3
		65–69.9	8
		70–74.9	5
30–34.9	1	75–79.9	5
35–39.9	0	80–84.9	7
40–44.9	5	85–89.9	4
45–49.9	3	90–94.9	3
50–54.9	3	95–99.9	0
55–59.9	3		

STATISTICAL MEASURES:

Median ..... 70% of total enrollment are under 25 years of age.
25 percentile... 54.5% " " " " " " " " "
75 percentile... 81.4% " " " " " " " " "

(Total Sunday school enrollment does not include Cradle Roll or Home Department.)

In these 50 schools, the range of enrollment is from 33 pupils to 1,345 pupils. In the median school in these urban communities we find 7 out of every 10 pupils enrolled are under 25 years of age. In one-fourth of these 50 Sunday schools, the enrollment under 25 years of age is 55 per cent. of the total enrollment. In the upper one-fourth, 81 per cent. of the total enrollment are under 25 years of age. In the two groups of schools studied, the 60 rural and the 50 urban, we find the percentages of persons enrolled who are under 25 years of age to be quite similar.

In general it can be stated, regarding the urban schools studied, that the larger schools, with organized adult classes conducted on the lecture plan, have a larger percentage of persons enrolled who are 25 years of age or over than we find in the smaller schools.

IX. Regulations regarding Membership in the Sunday School

The investigation of the regulations regarding enrollment and attendance of pupils was made in order to find out what agreement, if any, existed among the schools as to the regulations to be observed. The study shows that the "common practice" is to have *no regulations whatever!*

With regard to the number of Sundays the child is required to be present before his name is placed on the roll, the surveyors returned 245 replies. Of these 245 schools, 160 or 65 per cent. have no regulations whatever. The child is considered as being a member of the Sunday school the first day of his appearance. He is not required to make any promise or statement whatever as to his attendance in the future, so that he does not feel any obligation to return. The distribution of the number of Sundays the child is required to be present before he is enrolled in the remaining 85 Sunday schools is found in Table XCVI.

TABLE XCVI — 245 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE NUMBER OF SUNDAYS THE CHILD IS REQUIRED TO BE PRESENT BEFORE HIS NAME IS PLACED ON THE ROLL

Number of schools reporting	245
Number schools having "no regulations"	160
Number schools having regulations	85

Number of Sundays Attendance Required	*Number of Schools*
1	24
2	3
3	55
4	3

An even smaller percentage—16.3 per cent.—of schools have any regulations as to the number of Sundays a pupil may be absent before his name is marked "withdrawn from the school." This means that two-thirds of the Sunday schools surveyed carry a child on the roll indefinitely, when in many instances the child is a member of another Sunday school.

This "padding of the rolls" is *partly* responsible for the low percentage of attendance in the Sunday schools. In Table XCVII will be found the facts concerning this item.

TABLE XCVII—243 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE NUMBER OF CONSECUTIVE SUNDAYS A PUPIL MUST BE ABSENT BEFORE HIS NAME MUST BE MARKED "WITHDRAWN"

Number of schools reporting	243
Number of schools having "no regulation"	209
Number of schools having a regulation	34

Number of Sundays Absence Permitted	*Number of Schools*
1	0
2	0
3	12
4	5
5	2
6	3
7	0
8	0
9	11
10	1

Median.....Approximately 5 Sundays' absence

Of the 34 schools having a definite regulation as to when a pupil may be dropped from the roll, 12 schools—35.2 per cent—remove a child's name from the roll after three consecutive absences and 11 schools drop the child after 9 consecutive absences. Of course, if there is good reason for the child to be absent, such as sickness or the like, the name is kept on the roll. But in the course of the survey, it was found again and again that the same child would be on the roll of two schools without having attended one of them for a period varying from one to three months. Or the family might have left the city without any intention of returning and still the members of this family would be on the Sunday school roll.

Frequently a pupil whose name has been withdrawn from the roll returns to school. The question arises immediately: Is this withdrawn pupil to be re-enrolled at once; or must he give evidence of his desire to be a member of the Sunday school by more than one Sunday's attendance? As has just been

shown, only 34 schools have a definite regulation for dropping pupils from the roll. Twelve other schools transfer the child's name from the list of enrolled pupils to that of "visitors"; thus permitting the school to have some claim upon the child's interests but not to regard him as a full member. In Table XCVIII will be found the practice of those 46 Indiana Sunday schools with regard to the return of children to a school of which they have once been members. The other 199 schools have no regulations whatever on this point.

TABLE XCVIII—46 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REGARD TO THE NUMBER OF SUNDAYS A CHILD WHOSE NAME HAS BEEN REMOVED FROM THE ROLL OF MEMBERS FOR ABSENCE MUST ATTEND BEFORE BEING RE-ENROLLED

Total number of schools having a definite regulation 46

Number of Sundays Attendance Required	*Number of Schools*
1	14
2	1
3	26
4	3
5	0
6	0
7	0
8	0
9	0
10	2

Median (and Mode).... 3 days' attendance required

From this table it is evident that the large majority of the Sunday schools—approximately four out of five schools—do not feel any necessity for the use of such terms as re-enrollment. In other words, the pupil's name is not removed from the roll except in case of death or removal from the city. Of the 46 schools which do have regulations, 30 per cent. restore the pupil to his original status the first day he returns to school; 56 per cent. require the pupil to manifest his good intentions to be a member of the school by attending three Sundays. Approximately 7 per cent. require four Sundays, and 5 per cent. require ten or more Sundays attendance.

Three other questions regarding the enrollment and attendance regulations were asked of the Sunday school officials. In each case the idea was to find out whether or not the Sunday school classified its members into groups depending upon the regularity of attendance; and if so, the degree of regularity which governed the classification. These three terms are, Active Member, Regular Attendant, and Visitor. The replies are summarized for the first two of these terms in Table XCIX.

TABLE XCIX—245 INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO THE NUMBER OF SUNDAYS THE PUPIL IS REQUIRED TO BE PRESENT IN ORDER TO BE CLASSIFIED AS AN ACTIVE MEMBER OR AS A REGULAR ATTENDANT

Number of schools reporting....	245	245
Number having "no regulation".	234	226
Number having a definite regulation	11	19
Number of Sundays Attendance Required	*Active Member*	*Regular Attendant*
1.....	1	0
2.....	0	0
3.....	9	15
4.....	1	1
5.....	0	2
6.....	0	0
7.....	0	0
8.....	0	1

As the questions were worded in the printed schedule, the figures in the table should be read as follows: "Nine schools reported that for a regularly enrolled pupil to be classified as an active member he must attend during the year three out of five Sundays. Fifteen schools reported that for a regularly enrolled pupil to be classified as a regular attendant, he should attend during the year an average of three out of five Sundays." Undoubtedly one reason why such classifications are not in greater favor is that a great amount of clerical work is required to keep the attendance records in good shape. As the situation now stands, it is the exceptional school that knows the condition within its own membership as regards attendance.

A much larger percentage of the schools attempt to make a distinction between the enrolled membership and the visitors.

Of the 243 schools answering this question, 191 or 79 per cent. are reported by the surveyors as having no regulations, from the standpoint of attendance, as to what constitutes a "visitor." Of the 52, or 21 per cent. of the schools which do have a definite regulation, approximately 10 per cent. classify a person as a visitor if he attends only one Sunday out of five. Fifteen per cent. classify a person as a visitor if he attends only one or two Sundays out of five. Two-thirds of the 52 schools classify the person as a visitor if he attends fewer than four Sundays out of five. It would appear that with those schools which have regulations regarding attendance, the common practice is to count a person as a visitor until he has attended three Sundays out of five. On his fourth appearance his name is transferred to the record of enrolled members.

All of the above goes to show that there is no general agreement as to what is desirable in the way of regulations as to attendance. Nor does there exist any closer agreement as to the terms used to classify the groups into which the membership may be divided by these attendance regulations. This situation should be made a matter of careful study to determine what is the effect of attendance regulations upon attendance; and, furthermore, to recommend—as has been done for the public schools of the nation—a uniform system of terminology carrying with each enrollment and attendance term a precise definition capable of uniform interpretation.

X. A Brief Summary of Significant Facts.

In the Sunday schools surveyed, only one pupil out of every hundred enrolled is of foreign birth.

In the two counties surveyed, 32.9 per cent. of the total rural population under 25 years of age is enrolled in Sunday schools, while 41.2 per cent. of the total urban population under 25 years of age is enrolled.

The Indiana Sunday schools surveyed attract boys less than they attract girls: i.e., they enroll a higher percentage of girls than boys.

The Sunday schools in rural communities enroll a higher percentage of boys than do the urban Sunday schools.

Considering only the Sunday school enrollment of pupils under twenty-five years of age, more pupils are enrolled at twelve years than at any other age. This is true for both rural and urban Sunday schools.

Using the same group as in the above statement, the median age—that is, the age of the middle pupil, if all the pupils were stood up in a row according to age—is 11.4 years: for boys, the median age is 11.1 years; and for girls, 11.7 years.

The median age for the rural pupils is 12.7 years; for the urban pupils, 11.3 years.

During the twelfth year and the fourteenth year occur the periods of greatest elimination of Sunday school pupils.

The period of greatest recruiting is from the third to the fifth year of age.

Of the group of Sunday school pupils under 25 years of age, 11 out of 20 report themselves as members of church. In rural communities only 9 out of 20, and in urban communities between 11 and 12 out of 20, report themselves as church members.

Only 1 out of every 4 pupils in the communities surveyed is enrolled in an organized Sunday school class.

The pupils attend Sunday school with equal regularity, whether using graded lessons or ungraded lessons. In either case, a pupil attends approximately half of the Sundays on which the Sunday school is in session.

Chapter XI

RECORDS AND REPORTS

I. Form of Record Used

Of the 254 Sunday schools surveyed, 175, or 69 per cent., reported on the type of pupil-record being used in the school. Seventy-nine schools failed to report, or in any way to check the sheet dealing with records and reports. In view of the fact that the questions called for checking only in case at least one of the record-forms listed was being used, and that other pages of the schedule were carefully filled out by the secretary of the school under the direct supervision of the surveyor, it may be assumed that a school which did not check any of the record-forms listed was not using any of these. Yet since the surveyors were not asked to indicate definitely that the school had no record system, the seventy-nine schools not checking the form of record used are omitted in this study. It is highly probable that the situation is worse than represented in this report.

Of the 175 Sunday schools using one or more of the five forms listed in this schedule, two-thirds use the Teacher's Year Class-book. Such a record book is familiar to the majority of those engaged in Sunday school work. It provides for a minimum of data concerning the pupil, generally his name, date of birth or his age, residence, and a space for the weekly record of the pupil's attendance and possibly his financial contribution.

One-sixth of the schools use the Individual Card Index record covering a period of one year. In general, such a card includes the same facts concerning the pupil as are recorded in the Teacher's Year Class-book. One-seventh of the schools use the Teacher's Quarterly Class-book—a record book similar

Phone No. or Birthday	Class No. / Months / Dates					
	TEACHER					
	SCHOLARS					
	Total Credits Earned					
	Enrollment, Including Teacher					
	Class Mark—Credits Divided by Enrollment					
	Number Visitors Present					
	Total Number Present					
	Offering					

CHART XLVI — A SAMPLE PAGE FROM A SUNDAY SCHOOL RECORD BOOK.

										Total	Av'ge	H.R.?

in make-up and content to the yearly class-book, but intended for use during one quarter only. Approximately one school in twenty uses the Cumulative Card Index record system covering a series of years. In this record-form the facts concerning the pupil are added from year to year so that at any time the Sunday school authorities have at their command a rather complete life history of the pupil. (On pages 337 and 338 is reproduced a sample cumulative record card of this type for Sunday schools, together with the standardized record card in use in approximately 75 per cent. of the public schools in cities of 8,000 or over in the United States.) Below is given the table which shows the distribution of schools according to the type of record-form used.

TABLE C—THE FORM OF PUPIL-RECORD IN USE IN 175 INDIANA SUNDAY SCHOOLS

Form of Record Used in the Sunday School	Schools Using the Record Form Indicated	
	Number	*Per Cent.*
Teacher's Quarterly Class-Book	25	14.3
Teacher's Year Class-Book	116	66.2
Individual Card Index System	30	17.1
Class Card Index System	9	5.1
Cumulative Card Index System covering a series of years	10	5.7

(Table based on data from 175 of 254 schools surveyed.)

Of the above record-forms, the first four are placed in the hands of the teacher or class secretary. These record-forms are primarily for an attendance record; and possibly a record of the pupil's financial contributions to the school. The last named record-card—the cumulative record card, covering a series of years—is always in the keeping of the secretary of the school. It is a permanent record-card to be kept in a central file ready for reference. Additions to this card are made by the school secretary or his assistants from the records obtained, in part, from the teacher's class book or pupil-record cards. This form of record can not be used with advantage by itself, as so many facts recorded on this card are summaries or transcriptions from the teacher's yearly record.

CHURCH SCHOOL CLASSIFICATION RECORD

DEP'T.	DATE ENROLLED	CLASS NO.	GRADE NO.	DEP'T	DATE ENROLLED	CLASS NO.	GRADE NO.	DEP'T	DATE ENROLLED	CLASS NO.	GRADE NO.
C. R.				SENIOR				WOMEN'S			
BEGINNERS											
PRIMARY				YOUNG PEOPLE'S							
JUNIOR								MEN'S			
INTERMEDIATE											

LAST NAME FIRST ADDRESS PHONE { RES. / BUS.

OCCUPATION BUSINESS ADDRESS

JOINED CHURCH BY DATE MO. DAY YEAR

AGE BIRTHDAY MO. DAY YEAR PUBLIC SCHOOL GRADE

PARENTS CHURCH MEMBER? PREFERENCE

ASSIGNED TO DEP'T. CLASS NO. GRADE

LOSS TO CHURCH BECAUSE

REMARKS

CHURCH ENROLLMENT CARD -- ACTIVE MEMBERS OUR CONGREGATION

CHART XLVII — SPECIMEN OF SUNDAY SCHOOL CUMULATIVE CARD FOR THE PUPIL.

NUMBER OF PUPIL-RECORD FORMS USED IN A SCHOOL

In Table CI are shown the 175 Sunday schools distributed by the number of record-forms used in the school. It was found that where more than two forms were being used, the

b DATE OF ADMISSION	c Age Sept. 1 Years	c Age Sept. 1 Months	d Grade	e Room	f Days present	g Health	h Conduct	i Scholarship

In the space below may be recorded: (1) cases of truancy; (2)-cases of corporal punishment; (3) reasons for non-promotion; (4) other matters worthy of record, such as serious illness or pronounced characteristics likely to affect success.

(OVER) - A

3 1. Last name 2. First name and initial

ELEMENTARY SCHOOL RECORD SYSTEM.
OFFICE RECORD
THIS CARD IS NOT TO BE TAKEN FROM THE PRINCIPAL'S OFFICE.

3. Place of birth | 4. Certified date of birth | 5. Vaccinated

THE UTMOST CARE SHOULD BE USED IN RECORDING NAMES AND DATES. AVOID ABBREVIATIONS. WRITE ALL DATES IN THE FOLLOWING MANNER: 1912-9-23.

6. Name of parent or guardian | 7. Occupation of parent or guardian

8'. Former place of residence

8. Latest place of residence, including residence outside of the district when pupil is transferred.

9'. School last attended | 9'. Grade last attended

9. Date of discharge | 10. Age when discharged Years | Months | 11. Graduated in the class of

In the space above should be recorded any facts necessary to show the final destination of the pupil on leaving the school, as, for example: "To work" (occupation and salary if desired); "To remain at home"; "Death"; "Permanent illness"; "Transfer to (name of school)"; "Commitment to (name of institution)."

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CHART XLVIII — SPECIMEN OF PUBLIC SCHOOL CUMULATIVE CARD FOR THE PUPIL.

school usually had a large enrollment and was highly organized. Both of these conditions made rather complete pupil-records necessary, in order that the officials might keep in touch with the situation in all departments of the school.

TABLE CI — THE NUMBER OF DIFFERENT PUPIL-RECORD FORMS USED IN 175 INDIANA SUNDAY SCHOOLS

Number of Pupil-Record Forms Used	Schools Using the Number Indicated at Left	
	Number	*Per Cent.*
One	139	79.5
Two	20	11.4
Three	3	2.86
Four	1	.95
Five	0	0.0
Six	12	6.85

(Table based on data from 175 of 254 schools surveyed.)

From the above table it is seen that more than three-fourths of all the schools for which information was secured on this point, used only one pupil-record form. Coupling this fact with what was learned from Table CII, that four-fifths of the schools used either the quarterly or the yearly form of the teacher's class-book, it is evident that the great majority of schools were satisfied with the recording of very few facts concerning the pupil. Furthermore, they were satisfied to discard these records as soon as the period for which the record-books were made had ended. This fact was learned by the surveyors, through their inability to locate the teacher's class-books, except an occasional one, for the previous quarter or year.

About one school in ten used two record-forms. These forms were generally the teacher's class-book and an individual record-card containing the more permanent facts concerning a child. Schools using more than two forms were of the highly organized type. In such schools, in addition to the cumulative record-card for the individual pupil, and some form of a teacher's record of attendance, there were found the pupil-enrollment-card or blank, report to parent on the child's work, and the like.

II. Use Made by Schools of Statistical Data

It is a well established principle of educational administration that all statistics should be gathered for definite purposes. Some purposes may be immediate; for instance, the finding out in what public school grade a child is in order to assist in classifying him in his Sunday school work. Or the purpose may be remote; attendance and enrollment data for a series of years may be gathered to determine the rate of growth of the school. For the purpose of this survey, six different possible uses were listed; and the surveyors personally asked the secretary and the superintendent to state the uses to which the statistical data gathered by the school had been put. Table CII gives the replies of these school officials in such form as to allow comparison.

TABLE CII — THE USE MADE OF STATISTICAL DATA BY THE SUPERVISORY OFFICERS OF 172 INDIANA SUNDAY SCHOOLS

Use Made of Data	Schools Reporting That They Do Not Make Use of Data for Purpose Indicated		Schools Reporting That They Do Make Use of Data for Purpose Indicated	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Revising the curriculum	168	97.6	4	2.4
Increasing school attendance	115	66.8	57	33.2
Bettering home conditions of pupils	167	97.2	5	2.8
Vocational assistance to pupils	169	98.0	3	2.0
Increasing coöperation with other organizations	165	95.9	7	4.1
Improving the relation of the Sunday school to the church	140	81.4	32	18.6

(Table based on data from 172 of 254 schools surveyed.)

Of the 172 Sunday schools from which the surveyors secured definite answers, 57 schools, or 33 per cent., use the statistical data for increasing school attendance. It is hard to believe that the supervisory officers in *two out of every three schools* fail to see the relation between greater regularity of attendance on the part of the pupils and the proper use of attendance statistics; yet such must be the case, for if attendance

statistics were intelligently used by a larger number of school officials, surely the average Sunday school pupil would attend much more than half of the Sundays—something he fails to do under present conditions. Lack of a clear-cut conception of the necessity and the possibilities resulting from the use of attendance data, together with a definite lack of knowledge of how these data can be used with advantage, are probably responsible for the situation revealed by this survey.

Thirty-two schools, or 19 per cent., use the statistical data for improving the relationship of the Sunday school to the church. Such schools use such facts as "church membership of the pupil," "church membership of the father or mother of the pupil," "church or non-church organizations of which the pupil is a member," and the like for uniting the school more closely to the church. Apparently, in the minds of the supervisory officers of five-sixths of the schools, these facts given above do not improve the relation of the Sunday school to the church to such a degree as to warrant the expenditure of effort necessary to collect and arrange these data for use.

Of the other four uses listed, such a small percentage of the Sunday schools reported to the surveyors as having made use of the statistical data in any one of these forms, that we can say it is the exceptional school which has supervisory officers with vision and knowledge of the purposes and methods of using statistical data.

III. What Pupil Data Are Recorded

In order to find out what pupil-data are made a matter of record by the Sunday schools of the communities surveyed in Indiana, twenty-four different facts concerning the pupil were listed and the superintendent and secretary of the school was asked to tell the surveyor what facts were recorded by the school, and by whom the facts were recorded. It should be stated that these twenty-four questions on pupil-data were selected by a consensus of opinion of experts engaged in religious education in the following manner: A large number of experts were asked to list those pupil-data which were, in

TABLE CIII—WHAT PUPIL DATA ARE MADE A MATTER OF RECORD IN 172 INDIANA SUNDAY SCHOOLS

Rank	Pupil Data	Schools recording data indicated		How Data Are Recorded: Permanent record revised at stated periods		Recorded by school secretary		Recorded by teacher		Recorded by school secretary as a permanent record		Recorded by both school secretary and teacher		Permanent record and teacher's record		Recorded by teacher and secretary as permanent record	
		No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
1	Full name of pupil..	156	90.7	–	–	14	8.9	92	58.9	4	2.5	22	14.1	7	4.5	17	10.9
2	Absence of pupil from class.....	152	88.3	–	–	10	16.6	105	69.1	2	1.31	23	15.1	3	1.97	9	5.9
3	Residence of pupil..	88	51.2	–	–	12	13.6	46	52.3	5	5.7	10	11.4	7	7.9	8	9.1
4	Date of birth.....	66	38.4	–	–	19	28.8	25	37.9	1	1.6	11	16.6	3	4.6	7	10.6
5	Promotion and non-promotion of pupil	48	27.9	2	4.2	8	16.8	26	54.2	1	2.1	4	8.3	3	6.3	4	8.3
6	Member of church?.	44	25.6	1	2.3	14	31.9	14	31.9	2	4.6	7	16.0	2	4.6	4	9.3
7	Date of withdrawal from class.....	41	23.8	1	2.4	9	22.0	19	46.3	1	2.4	5	12.2	3	7.3	3	7.3
8	Name of father....	37	21.5	–	–	14	37.2	10	27.0	2	5.4	3	8.1	3	8.1	4	10.8
9	Tardiness of pupil to class	33	19.2	–	–	3	9.1	25	75.7	0	–	3	9.1	1	3.0	1	3.0
10	Name of mother....	32	18.6	–	–	13	40.6	8	25.0	1	3.1	2	6.3	3	9.4	4	12.5
11	Cause of withdrawal from class.....	28	16.3	2	7.1	9	32.1	11	39.3	1	3.5	1	3.5	1	3.5	3	10.7
12	Church relationship of parents.....	27	15.7	1	3.7	10	37.0	6	22.3	4	14.8	2	7.4	1	3.7	3	9.1
13	Date of uniting with church	26	15.1	1	3.8	8	30.8	10	38.5	0	–	2	7.7	2	7.7	3	11.5

14 Grade, if in public school	22	12.8	–	–	5	22.7	8	36.6	1	4.5	4	18.2	2	9.1	2	9.1
15 Place of birth	16	9.3	–	–	4	25.0	7	43.7	1	6.25	1	6.2	1	6.2	2	12.5
16 Number of brothers and sisters	14	8.1	–	–	4	28.6	4	28.6	1	7.1	2	14.2	1	7.1	2	14.2
17.5 Whether employed or in public school	9	5.2	–	–	3	33.3	3	33.3	1	11.1	1	11.1	0	–	1	11.1
17.5 Occupation, if employed	9	5.2	–	–	0	–	6	66.7	0	–	1	11.1	0	–	2	22.2
19.5 Attendance upon church services	7	4.1	–	–	1	14.1	4	56.4	0	–	1	14.1	0	–	1	14.1
19.5 Church organizations of which pupil is a member	7	4.1	–	–	1	14.1	2	28.2	1	14.1	1	14.1	1	14.1	1	14.1
21.5 If foreign born, year came to the U. S.	6	3.5	–	–	4	66.6	1	16.6	1	16.6	0	–	0	–	0	–
21.5 Date of joining each church organization	6	3.5	–	–	2	33.3	2	33.3	0	–	0	–	1	16.6	1	16.6
23 Date of joining each non-church organization	5	2.9	–	–	2	40.0	3	60.0	0	–	0	–	0	–	0	–
24 Non-church organizations of which the pupil is a member	3	1.7	–	–	1	33.3	1	33.3	0	–	1	33.3	0	–	0	–

[1] Percentages for each item figured on the number of schools recording the particular item under consideration.

Rank based on number of schools recording the item.

(Table should be read as follows: Of the 172 Sunday schools answering this question as to what pupil data are made a matter of record, 156 schools report making a record of the full name of the pupil. Of the 156 schools recording this particular fact, 14 schools, or 8.9 per cent., have the name recorded by the school secretary; 92 schools, or 58.9 per cent., have the name recorded by the teacher; and so on.)

(Table based on data from 172 of 254 schools surveyed.)

their judgment, most necessary for the school to have on record. From the large list submitted the 24 items found in Table CIII were selected, because they were suggested more frequently than the other items.

The only pupil-data which are made a matter of record by the great majority of the schools are (1) the full name of the pupil, and (2) the attendance of the pupil at class. Virtually nine-tenths of the schools attempt to record these facts. This agrees quite closely with Table C, which shows that fully 80 per cent. use the Teacher's Year Class-book or the Quarterly Class-book. These record books make slight provision for other pupil data. Approximately one-half of the schools surveyed make a record of the residence of the pupil; two-fifths of the schools record the date of birth of the pupil; two-sevenths, the fact as to whether or not the pupil is promoted; one-fourth the fact as to whether or not the pupil is a member of church; one-fourth, the date of a pupil's withdrawal from class; about one-fifth, the names of the pupil's father and mother; one-fifth, a pupil's tardiness; one-sixth, the cause of a pupil's withdrawal from class. The other facts are recorded by the schools much less frequently. Table CIII lists these pupil-data to show with what frequency they are made matters of record by the 172 schools.

Unfortunately, the tabulations were not made in such a way as to show how frequently each fact is made a matter of record by urban Sunday schools as distinguished from rural schools. The order of the list for schools in urban communities would undoubtedly be different from that of the list for rural communities. For example, the residence of a child is a matter of much concern in a city; but of little importance in rural communities where the majority of the people not only know one another, but one another's residences as well. For the same reasons, the names of the father and mother of the child are much less necessary in the small rural school. It is very probable that the recording of other items would be affected in much the same way.

Despite the fact that the table is for rural and urban Sunday

schools combined, it is surprising that though the Sunday school has been regarded by religious workers as one of the foremost recruiting agencies of the church, yet so small a percentage of the schools attempt to make a record of those pupil-data which bear directly upon this recruiting of members. For example, only 15 per cent. of the schools record the church relationship of the parents of the pupils. Again, only 15 per cent. record the date when the pupil unites with the church. Only 4 per cent. attempt any record of whether or not the pupil attends the services of the church; and only 4 per cent. of the schools make a record of the church organizations of which the pupil is a member.

IV. How the Pupil Data Are Recorded

Both the superintendent and school secretary were asked by the surveyor as to the method of recording each of the twenty-four items of pupil-data. Was a fact concerning a pupil recorded by the teacher or by the secretary of the school? And was this made a matter of permanent record to be revised at stated periods? Obviously certain facts need no revision,—the name of the pupil, date and place of birth, and the like. But other facts may change frequently as: residence of the pupil, grade in public school, occupation and similar data. Such information concerning the pupil, if it is to be valuable, must not be allowed to become "out of date."

In Table CIII will be found the distribution of schools according to the method of recording the different items of pupil-data. An inspection of the table shows that the bulk of the recording is done by the teacher, or in some instances by the class secretary. In case the class secretary is attached to the staff of the school secretary, then the school secretary is considered as making the record. Taking the first item, the "full name of the pupil," we find that in 92 schools, or 58.9 per cent., the teacher is the only one who makes this a matter of record. But in 22 schools, or 14 per cent., both the secretary and the teacher record this fact; in 7 schools, or 4.5 per cent., it is made a part of the permanent record and of the teacher's

record as well; while in 17 schools, or 11 per cent., it is made a matter of record by the teacher and by the secretary, and is made a part of the permanent record. Summing these up, we find that the teacher makes this record in practically nine-tenths of the schools. Following the same procedure with respect to those items in the list which do not have such permanent value, we find that the burden of recording them falls primarily upon the teacher. When one considers that the average length of the recitation period is only thirty minutes, and that most of the recording of pupil-data by the teacher is done at the beginning or at the end of the recitation period, one can readily understand why Sunday school records are not more inclusive of details and more accurate than they are at present.

The teacher considers teaching as her main function in the Sunday school, and is unwilling to take much time for the recording of pupil data from the precious thirty minutes at her disposal. If these pupil-records are of value, then definite steps must be taken so to organize the work of recording them as to relieve the class teacher of much of the detail connected with it. This does not mean that the teacher has no need for such data in her work as a teacher. On the contrary, she needs this detailed information concerning her pupils in order to help make her teaching more effective, more applicable to the particular needs of the pupils; but she ought not to be burdened with both the task of teaching and the task of gathering and recording these pupil-data. This latter is properly a problem for the secretarial force of the school.

V. Evaluation of Pupil-Data

Earlier in this chapter it was stated that these 24 items of pupil-information were selected through an inquiry, directed to religious education experts, as to what pupil-data were most important, and what ought to be made a matter of record. No attempt was made to determine the relative importance of each item.

In writing this report, it was felt desirable to attempt to determine the relative worth of each item. The procedure

followed is fully explained in the following instruction sheet and blank for recording judgments which were sent to 197 religious education directors, secretaries of denominational Sunday school boards, secretaries of state Sunday school associations, professors of religious education in universities and colleges, and similar officials and workers in the religious education field.

The following instructions were given to those who were asked to give judgments on the relative value of items in Sunday School records.

You are asked to do two things:

First:

Rank the items (on the attached sheet) in the order of their importance.

Examples: (a) If you think the items are of equal value, place the figure *1* opposite each item in the column headed "Rank."

(b) *If, however,* you do not think these items are of equal value, place the figure *1* opposite the item you consider the most important; the figure *2* opposite the item of second importance; the figure *3* opposite the item next in importance, etc., etc., until you have ranked the entire 24 items.

Second:

Assign to each of the items a score, such that when the scores for each of the 24 items are added the total will be 100.

Examples: (a) If you have decided that each item is of equal rank, then the score set opposite each item will be $4\frac{1}{6}$.

(b) If you decide these items are not of equal value, then set opposite the item ranked *1* (of first importance) a score, say, *10*; opposite the item ranked *2*, a score which will indicate your idea of the relative difference in the value of these two items, say, *8*; opposite the item ranked *3*, a score similarly found, etc., etc.

Keep in mind that the total of the scores assigned must equal 100.

When completed the score sheet will appear somewhat as follows:

Item	*Rank Given*	*Score Assigned*
Item 1	3	7.5
" 2	5	7.0
" 3	1	10.0
" 4	2	8.0
Etc.	..	....
Etc.	..	....
Etc.	..	....
Sum of Scores		100.

Table CIV is the form submitted for the use of the judges.

TABLE CIV—SHEET FOR JUDGING THE RELATIVE WORTH OF PUPIL DATA IN SUNDAY SCHOOL RECORDS

Item	*Rank Assigned*	*Score Assigned*
(1) Full name of pupil	.....	.....
(2) Date of birth	.....	.....
(3) Place of birth	.....	.....
(4) If foreign born, year came to U. S.	.....	.....
(5) Name of father	.....	.....
(6) Name of mother	.....	.....
(7) Number of brothers and sisters	.....	.....
(8) Residence of pupil	.....	.....
(9) Whether employed or in public school	.....	.....
(10) Occupation, if employed	.....	.....
(11) Grade, if in school	.....	.....
(12) Member of church?	.....	.....
(13) Church relationship of parents	.....	.....
(14) Church organizations of which pupil is a member	.....	.....
(15) Date of joining each organization	.....	.....
(16) Non-church organizations of which pupil is a member	.....	.....
(17) Date of joining non-church organizations	.....	.....
(18) Absence of pupil from class	.....	.....
(19) Tardiness of pupil to class	.....	.....
(20) Date of withdrawal from class	.....	.....
(21) Cause of withdrawal from class	.....	.....
(22) Promotion and non-promotion of pupil	.....	.....
(23) Attendance upon church services	.....	.....
(24) Date of uniting with church	.....	.....
Sum of scores		100.

Signed.....

Position.....

Write on the back of this sheet any suggestions you may care to make, *after* you have ranked and judged the items given.

Of the 197 letters sent out, 88 replies were received. Eleven replies were received too late for tabulation, and twelve had to be discarded because the judge had not followed instructions. The tabulation of the scores assigned by the other 63 judges is given in Table CV.

TABLE CV—24 ITEMS OF PUPIL DATA ARRANGED IN THE ORDER OF THEIR RELATIVE WORTH AS MATTERS OF RECORD

Item	Rank	Median Score	Range of Scores		Middle 50 Per Cent.	
			Low	*High*	Q_1	Q_3
Full name of pupil	1.0	6.08	3.0	20.0	5.0	8.0
Residence of pupil	2.0	5.19	.0	20.0	5.0	7.0
Grade, if in public school	3.5	5.1	1.0	10.0	4.0	6.0
Member of church	3.5	5.1	.0	10.0	4.3	6.1
Date of birth	5.0	5.07	1.5	13.0	4.2	6.1
Absence of pupil from class	6.0	5.0	.0	20.0	4.2	6.0
Name of father	7.0	4.6	1.0	8.6	4.0	6.0
Cause of withdrawal from class	8.0	4.5	.0	15.0	4.0	5.0
Date of uniting with church	9.0	4.38	.0	10.0	3.6	5.0
Promotion and non-promotion of pupil	10.0	4.46	.0	8.1	3.0	5.0
Church relationship of parents	11.0	4.35	1.0	10.0	4.0	5.0
Attendance upon church services	12.5	4.2	.0	8.0	3.6	5.0
Employed or in public school	12.5	4.2	.0	9.3	3.0	5.0
Name of mother	14.5	4.05	.0	8.0	2.25	5.0
Church organizations of which pupil is a member	14.5	4.05	1.0	10.0	3.0	4.7
Tardiness of pupil to class	17.0	4.0	.0	15.0	3.0	5.0
Occupation, if employed	17.0	4.0	1.0	8.0	3.0	4.8
Date of withdrawal to class	17.0	4.0	.0	6.1	2.0	5.0
Number of brothers and sisters	19.0	3.57	.0	10.0	2.4	4.2
Non-church organizations of which the pupil is a member	21.0	3.01	.0	7.0	2.0	4.0
Place of birth	21.0	3.01	.0	7.4	1.0	4.0
If foreign born, year came to the U. S.	21.0	3.01	.0	5.2	1.3	4.0
Date of joining each church organization	23.0	2.3	.0	5.7	1.0	3.3
Date of joining each non-church organization	24.0	1.9	.0	7.0	1.0	3.0

(Since there are 24 items, the item with the lowest median score is given a rank of 24. Where two or more items have the same median score, all are given the same rank. For example, the third and fourth items in the list are both ranked 3.5—the average of the sum of two ranks. $\frac{3+4}{2} = 3.5$)

In the first column of the table are shown the ranks of the various items as determined by the magnitude of the median

scores given in the second column. For example, the item, "Full name of the pupil" receives the highest median score—6.08—and is therefore given the rank of 1.

In the second column are found the medians of the score of the 63 judges on each of the twenty-four items. Again taking the first item as an example, all of the scores of the 63 judges on the relative importance of the full name of the pupil as a matter of record were arranged in the order of their magnitude. Then, counting in from either end, the middle score, that is the thirty-second score, is taken as representing most fairly the judgment of the 63 persons.

In columns three and four are found the lowest and highest scores assigned by any of the judges to each of the items. The range indicates the lack of agreement between the judges as to the relative worth of an item. An inspection of these columns will show that there was the least disagreement in the case of those items coming at the end of the list; i.e. those items which have the least importance as matters of record. There is much wider disagreement in the scores assigned to the items receiving the highest median scores. If one takes the first five items, the average range is 13.5 points; the last five items have an average range of 6.5 points. It is probable that the low scores in the case of the first two items can be explained by the comments of one judge who had assigned low scores to these items—"I have assumed the recording of these items; hence my scores on these items have been reduced as much as possible."

In columns five and six are found the two scores on each item which include the middle 50 per cent. of all the judgments. In column five are found the 25-percentile scores. (Commonly called the first quartile and abbreviated as Q_1. It is found by arranging the scores of all the judges on one item in the order of magnitude, and then taking that score below which will be found 25 per cent. of all the scores. Similarly, the 75-percentile or third quartile—Q_3—is that score below which will be found 75 per cent. of all the scores.) Between these two percentile scores, Q_1 and Q_3, will be found the "middle 50 per cent."

which enables one to judge how closely the scores group themselves around the median score. In the case of the first item, the range is from a low score of 3.0 up to a high score of 20.0; yet half of all the scores are grouped between 5.0 and 8.0, or only 3 points. In the case of the second item, while the range of scores is from 0 to 20.0, yet one-half of all the scores are found between 4.0 and 5.0, or within one point. In general, the more closely the scores group themselves around the middle score, the greater the reliability of the median score. It appears, then, from an inspection of these columns that in the majority of items, the scores are grouped closely about the median.

Several of the judges objected to ranking all of these items in one group. Their chief reason for objecting was that this list contained pupil-data of two types: those data which should be made a matter of permanent record, and those of a nature justifying a temporary record only. This objection was fully recognized before the list was submitted to the judges; but it was decided that in a school which had a thoroughly organized secretarial force, these items of a temporary nature would be the bases for permanent records and should, therefore, be included in this study. For example, no one would think of recording each Sunday's attendance upon the permanent record-card of the pupil; but the summary of the year's attendance, as obtained from the teacher's class-record, would certainly be recorded in the permanent record. Without doubt, the wide variation in the judgments of judges on some of the items of pupil-data was due, in large measure, to this ranking of all the items in one group.

When one compares the ranking of the relative worth of these pupil-data by these 63 judges with present practice in the Sunday schools of Indiana, there is evidence of considerable agreement. In Table CIV of the six items accorded the first six ranks, by the 63 judges of the relative worth of the items as matters of record, five items are found by Table CV to have been the most frequently recorded data in the 172 Indiana Sunday schools surveyed. Also, of the six items at the bottom

of the list according to the 63 judges, five are found to be the items least frequently recorded by the 172 Indiana Sunday schools.[1]

That there is this close agreement between the frequency with which the Indiana Sunday schools record certain pupil-data, and the judgment of these 63 judges as to the wisdom for recording these data, is not strange when one considers that six-sevenths of the judges are in administrative or executive positions, are familiar with the record systems in the Sunday schools and more or less determine what pupil-facts are made matters of record. In this study it was hoped that it would be possible to separate the judges into three or four groups so as to determine whether or not the groups differed as to the facts to be recorded. Unfortunately, the number of persons in each group of judges was not sufficient to justify a separate tabulation. It would appear, however, from an inspection of the judgments of the group of seven professors in religious education in colleges and universities, that these tend to place more value upon those pupil-data which are generally thought to be more social in their bearing. For example, the occupation of the pupil, his relation to the public school, the organizations to which the pupil belongs, and the like.

It is quite evident that the 24 items of pupil-data are not of equal value as matters of record. It is also evident that the valuation placed on these items is a reflection of present practice. This is merely another way of saying that the above ranking indicates the degree to which uses for each of these pupil data are evident to the minds of the judges. It is highly probable, furthermore, since the great majority of the judges are officials and executives in the field of religious education and familiar with the average Sunday school and its untrained workers in all lines, teachers, supervisors, secretarial force, etc., that this knowledge would lead the judges to place a higher estimate upon those items which the judges felt confident the Sunday school worker could use. With highly trained Sunday

[1] The coefficient of correlation between the ranks occupied by each item in the two tables, according to Spearman's Rank Formula, is + .78.

school workers, and with a sufficient number of them, pupil-data might be utilized with a degree of effectiveness impossible under ordinary conditions.

VI. A Brief Summary of Significant Facts

Only one out of every three schools surveyed has any regulation as to the number of days a pupil must attend before his name is placed on the roll. The modal requirement is three days attendance.

Only one school in eight has any requirement that a pupil be dropped from the roll after a prescribed number of consecutive absences.

Two out of three schools use the yearly class-book for recording attendance and other pupil-data.

Only one school in twenty maintains a modern pupil's-record system of the cumlative type; i.e., a record of the pupil for a series of years.

Four out of five schools use only one pupil-record form. One out of ten schools uses two record-forms.

The only pupil-data which the Sunday school authorities regard as sufficiently important to record are: the full name of the pupil, and his absence from the class. Nine out of ten of the Sunday schools record these facts.

About half of the schools make a record of the residence of the pupil and the date of the pupil's birth.

PART FIVE: TEACHERS AND SUPERVISION OF TEACHING

BY

WALTER S. ATHEARN

OUTLINE

CHAPTER XII: GENERAL QUALIFICATIONS OF INDIANA SUNDAY SCHOOL TEACHERS

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- II. Number of Sunday School Teachers in Indiana
- III. Sex, Marital State, Race and Nativity
- IV. Occupation, Salary, and Income
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  - (a) Where Reared
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- VI. Age
  - (a) Present Age
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- VII. Church Relationships and Loyalty
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PART FIVE: TEACHERS AND SUPERVISION OF TEACHING

Chapter XII

GENERAL QUALIFICATIONS OF INDIANA SUNDAY SCHOOL TEACHERS

I. Sources of Data

There are approximately 5,644 Protestant Sunday schools in Indiana. For the purpose of this study, 256 of these Sunday schools were selected for special investigation by methods fully explained in the section of this report entitled "The Purpose, Scope and Methods of the Indiana Survey of Religious Education." Carefully prepared question-schedules were formulated and surveyors were trained in uniform methods of presenting the schedules to the teachers in individual or group conferences. It was made clear to each teacher that the inquiry was impersonal in the sense that no names were to be revealed, but personal and intimate in the sense that accurate information was requested concerning many private personal matters which were of great importance to those who were trying to help all teachers and all Sunday schools.

Before filling out the question-schedules, the teachers were asked to read carefully a statement from which the following extract has been taken:

> The first step in improving training courses, lesson-helps, and lesson-systems is to secure the exact facts about the teachers for whose use the material is prepared. It is not necessary that the age, sex, education, nationality, parentage, experience, etc., of

any particular teachers be known, but it is absolutely necessary that lesson writers know these facts about teachers in general. This general information can only be learned by securing the exact facts, in an impersonal statement, from each teacher. For this purpose, thousands of teachers will be asked to answer the following questions. They are requested not to sign their names. The information is not intended for the use of the local church or Sunday school; it will go to those who are preparing the material for the use of Sunday school teachers and pupils. The questions are numerous, and some of them are of an intimate character. You will understand from the foregoing statement that this exhaustive, but impersonal statement is requested in order that those who plan material for you to use may do so more intelligently. There is a reason for every question. Please take time to do this work thoroughly and expect as a reward textbooks and lesson-helps more suited to your needs than you have ever had before.

"Sunday school teachers will be interested to know that a similar survey has been made of thousands of public school teachers and that training courses and textbooks are already being improved because of the facts secured.

"It is expected that the Sunday school teachers will coöperate in a similar survey with as much professional enthusiasm as did the public school teachers.

"In the interest of all teachers, we urge each teacher to carefully answer the following questions."

After this statement had been read, the surveyor usually discussed with the teacher the purpose of the inquiry and answered any questions which might be raised by the teacher. Because of this method a very large percentage of the teachers answered the questions and a very high percentage of completeness and accuracy of statement was secured. Of the 2,670 teachers in the 256 schools surveyed, 2,072 or 77.6 per cent. returned schedules.

II. Number of Teachers

In the 256 churches surveyed there were 2,670 teachers for the 2,604 classes and 253 supply teachers. If this ratio is typical of the entire state, as we have reason to believe it is, there were in Indiana, in 1920, a total of 47,240 regular

teachers and 4,430 supply teachers, or a grand total of 51,670 Sunday school teachers.

III. Sex, Marital State, Race and Nativity

Female Sunday school teachers outnumber the male teachers in Indiana about three to one, there being 1,509 female teachers and 563 male teachers among the 2,072 teachers surveyed. This is approximately the same ratio that exists between female and male teachers in the Indiana public schools, there being 15,650 female teachers and 5,411 male teachers in the State. In urban communities 25.4 per cent. of the Sunday school teachers are males; in the rural communities, 34.2 per cent. are males. (See Chart XLIX.)

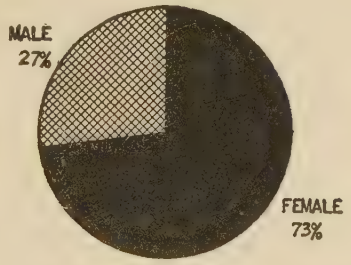

CHART XLIX — SEX DISTRIBUTION OF 2,072 INDIANA SUNDAY SCHOOL TEACHERS.

Of the 2,061 teachers answering as to their marital state, 466 men and 967 women, a total of 1,433, were married, and 91 men and 537 women, a total of 628, were single. It would seem that young men are not being recruited into the teaching service as generally as the young women are. Twelve hundred forty married teachers report the number of children in their families as varying from 0 to 9 with the median 2. That is, there are as many of the married Sunday school teachers who have fewer than two children as there are who have more than that number. Comparing these statements with similar facts from the public school teachers of Indiana we get the following percentages: 69.6 per cent. of the Sunday school teachers are

married and 30.4 per cent. are single; 22.44 per cent. of the public school teachers are married and 77.56 per cent. are single. Sixty per cent. of the public school teachers are without dependents.

All except 90 teachers reported as to their color; 523 men and 1,351 women, a total of 1,874, are white, and 26 men and 82 women belong to the Negro race. Among the 20,066 public school teachers of Indiana there were only 261 Negro teachers in 1919. A sampling of approximately 5 per cent. of the Sunday school teachers of the state gave 108 Negro Sunday school teachers. At this rate there would be over 2,000 Negro Sunday school teachers in Indiana, with only 261 Negro public school teachers. The 1920 census gives the Negro population of Indiana as 80,810, or 2.8 per cent. of the total population. Negroes are received into the public schools, where they are under white teachers almost exclusively; Negroes are not received into the Sunday schools of the white people in the same democratic manner. In other words, the fact of race segregation is evidently more pronounced in religious schools than in the secular schools.

With reference to their nativity, 2,007 teachers are distributed as follows: 526 males and 1,463 females, a total of 1,989, are native born; and only 18 males and 26 females, a total of 44, are foreign born.

IV. Occupation, Salary and Income

Only six Sunday school teachers, three male and three female, out of the 1,938 reporting on this subject, receive compensation for their teaching services. Sunday school teachers as a class are voluntary workers drawn from the community surrounding the school. To them Sunday school teaching is an avocation. What are their vocations and what their financial incomes from all sources? This section will attempt to answer both of these questions.

Housewives, professional men and women, clerks and farmers, in the order named, furnish the major part of the Sunday school teachers for Indiana. The following table

shows the distribution of 1,938 Indiana Sunday school teachers according to their occupation:

TABLE CVI—SEX AND OCCUPATION OF 1,938 INDIANA SUNDAY SCHOOL TEACHERS

Occupation	Both Sexes		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Totals..	1,938	100.0	548	28.3	1,390	71.7
Agriculture ...	159	8.3	149	27.1	10	.7
Manufacturing.	146	7.6	96	17.5	50	3.7
Trade.....	112	5.8	85	15.5	27	1.9
Transportation.	23	1.2	16	2.9	7	.6
Public Service.	16	.9	10	1.8	6	.5
Professional...	260	13.4	126	22.9	134	9.7
Domestic Service.....	48	2.5	18	3.3	30	2.2
Clerical	159	8.2	22	4.0	137	9.9
Student	126	6.5	26	4.7	100	7.2
Home-maker ..	889	45.8	0	.0	889	64.0

(This table is based on data from 548 of 563 males and 1,390 of 1,509 females, or 1,938 of the 2,072 teachers included in this survey.)

This table is shown graphically in Chart L.

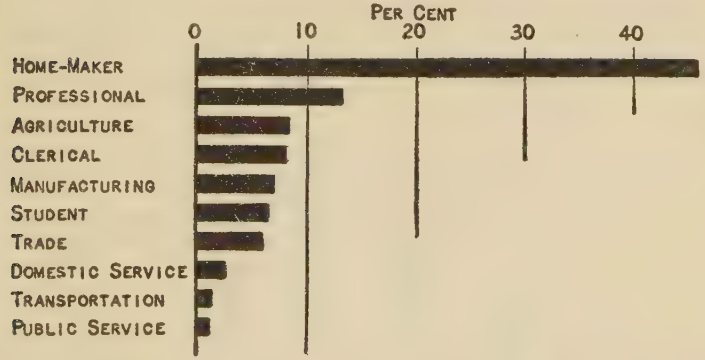

CHART L—OCCUPATIONS OF 1,938 INDIANA SUNDAY SCHOOL TEACHERS.

Slightly more than half of the teachers reported the amounts of their incomes, which varied from a few hundred dollars to $15,000 and above. The number reporting was 1,065. One-fourth of this number received less than $858.87; one-fourth received more than $2,109.71. The median income for males was $1,746.56; for females, $1,235.99; for both

sexes, $1,474.40. In other words, there are as many of the 1,065 teachers who receive an annual income of less than $1,474.40 as there are who receive more than that amount.

V. Social and Economic Background

WHERE REARED

Nearly half of the Sunday school teachers in the schools surveyed came from the open country, as the accompanying chart and table will show:

Where Reared	*Number Teachers Reporting*	*Males*	*Females*
Totals....	1,998	542	1,456
Village	915	331	584
City	620	100	520
Country	341	85	256
Village and City	60	12	48
City and Country	32	6	26
Village, city and country	30	8	22

Chart LI presents these figures in graphic form.

CHART LI — 1,998 INDIANA SUNDAY SCHOOL TEACHERS DISTRIBUTED WITH REFERENCE TO THE PLACE WHERE THE TEACHER WAS REARED.

OCCUPATION, INCOME AND NATIVITY OF FATHER

The data in the foregoing paragraph are supported by the following figures showing the occupation of the fathers of 1,847 teachers reporting on this subject:

Occupation of Father	*Number Answering*	*Males*	*Females*
Totals....	1,847	517	1,330
Agriculture	897	306	591
Manufacturing industries	368	82	286
Trade, including salesmen	221	48	173
Professional, including teachers	159	44	115
Transportation	74	11	63
Domestic and manual service	73	13	60
Public service	28	3	25
Clerical occupations	20	6	14
Mining, quarries, oil, etc.	7	4	3

One-fourth of the fathers of 282 male teachers received less than $848 a year, one-fourth received more than $2,019 a year; and the median annual income was $1,084. One-fourth of the fathers of 518 female teachers received less than $1,028 a year, one-fourth received more than $2,222 a year; and the median annual income was $1,552. For both sexes the median annual income of the fathers was $1,422; and one-fourth received less than $957 a year and one-fourth received more than $2,074 a year. It will be noted that the female teachers came from homes somewhat more thrifty than those of male teachers. It is also apparent that the present generation of male Sunday school teachers has a marked increase in income over that of their fathers. The median annual income of the fathers of male teachers was $1,084. The median annual income of the present male teachers is $1,746.56.

There were only 63 men and 171 women among the 1,994 teachers reporting whose fathers were of foreign birth.

EDUCATION OF PARENTS

Nearly three-fourths of the teachers gave information regarding the education of their parents. The parents of female teachers had educational advantages slightly superior to the advantages of parents of male teachers; the median number of years of schooling for both father and mother of female teachers was 8.6, while the median number of years of schooling for the fathers and mothers of the male teachers was 8.3 each. Taking the group as a whole, 1,415 teachers reported as to the education of their fathers, and 1,409 reported the

same facts regarding their mothers. One-fourth of both the fathers and mothers had less than 8 years of schooling; one-fourth of the fathers had more than 10.1 years of schooling, and one-fourth of the mothers had more than 9.4 years of schooling. Half of the fathers and half of the mothers had less than 8.5 years of schooling and half had more than that number. The median number of years of schooling of the fathers and mothers of these Sunday school teachers was, therefore, 8.5.

VI. Age

PRESENT AGE

The typical Indiana Sunday school teacher, judged from a study of the present ages of 2,020 teachers, is 37 years old. One-fourth of the teachers are under 27.2 years, and one-fourth are above 47.3 years. Women teachers are approximately seven years younger than men teachers. The median age of female teachers is 35.1 years, and the median age of male teachers is 42.1 years. One-fourth of the men are under 32.8 years,

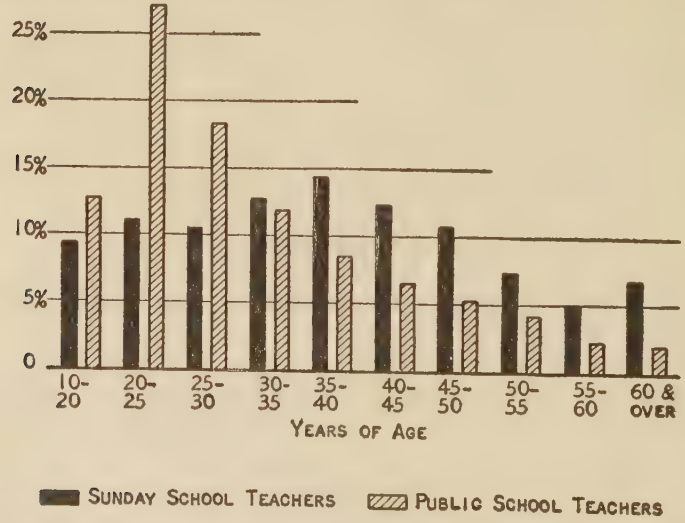

CHART LII — COMPARATIVE AGES OF SUNDAY SCHOOL TEACHERS AND PUBLIC SCHOOL TEACHERS IN INDIANA.

and one-fourth of the women are under 25.5 years. One-fourth of the men are over 52.6 years, and one-fourth of the women are over 45.3 years.

Of 2,072 Sunday school teachers reporting 2,020 gave their ages; out of 18,583 Indiana public school teachers reporting 16,382 gave their ages. From Table CVII, given below, it will be seen that Sunday school teachers are a more mature group than are public school teachers. There are twice as many (41.94 per cent.) public school teachers under 25 years as there are Sunday school teachers (20.4 per cent); and there are twice as many (41.9 per cent.) Sunday school teachers over 40 years as there are public school teachers (19.59 per cent.). The comparative ages of Sunday school teachers and public school teachers are shown in Chart LII.

TABLE CVII—PRESENT AGES OF 2,020 INDIANA SUNDAY SCHOOL TEACHERS AND 16,382 INDIANA PUBLIC SCHOOL TEACHERS

Present Age	Sunday School Teachers						Public School Teachers		
			Males		Females		Percentages of		
	Total	Per Cent.	No.	Per Cent.	No.	Per Cent.	Total	Males	Females
	2,020		551		1,469		16,382	4,135	12,247
10–19 years	196	9.7	25	4.6	171	11.7	12.72	13.98	11.46
20–24 "	216	11.0	33	6.0	183	12.5	27.22	24.35	34.19
25–29 "	213	10.5	38	7.0	175	11.9	18.27	16.87	19.68
30–34 "	258	12.8	65	11.8	193	13.1	11.68	11.97	11.40
35–39 "	291	14.4	83	15.1	208	14.2	8.39	8.48	8.31
40–44 "	249	12.3	71	12.9	178	12.1	6.37	9.27	5.47
45–49 "	217	10.6	73	13.2	142	9.7	5.12	6.24	4.00
50–54 "	148	7.3	58	10.5	90	6.1	4.08	5.34	2.82
55–59 "	101	5.0	38	7.0	63	4.3	2.15	2.63	1.68
60 and above	133	6.9	67	12.3	66	4.6	1.87	3.00	.74

Statistical Measurements of Present Ages of Sunday School Teachers:

	Both Sexes	Male	Female
Median	37.0 years	42.1	35.1
First Quartile	27.2 "	32.8	25.5
Third "	47.3 "	52.6	45.3

Table CVIII shows the comparative ages of rural and urban and male and female teachers. Table CIX shows the correlation between ages of teachers and age-groups of pupils taught. Chart LIII shows that city teachers are more mature

TABLE CVIII — SEX AND PRESENT AGE OF 2,072 TEACHERS IN INDIANA SUNDAY SCHOOLS DISTRIBUTED WITH REFERENCE TO RURAL AND URBAN LOCATION

Present Age of Teachers in Years	Rural and Urban Communities						Rural Communities						Urban Communities					
	Both sexes		Males		Females		Both sexes		Males		Females		Both sexes		Males		Females	
	No.	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*
Totals	1,961	100.	541	27.6	1,420	72.4	483	100.	165	34.2	318	65.8	1,478	100.	376	25.4	1,102	74.6
0– 4....	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0
5– 9....	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0	0	.0
10–14....	10	0.5	1	0.2	9	0.6	1	0.2	0	.0	1	0.3	9	0.6	1	0.3	8	0.7
15–19....	183	9.3	24	4.4	159	11.2	30	6.2	6	3.6	24	7.5	153	10.4	18	4.8	135	12.3
20–24....	209	10.7	34	6.3	175	12.3	45	9.3	12	7.3	33	10.4	164	11.1	22	5.9	142	12.9
25–29....	209	10.7	38	7.0	171	12.0	43	8.9	10	6.1	33	10.4	166	11.2	28	7.4	138	12.5
30–34....	252	12.9	65	12.0	187	13.2	65	13.5	18	10.9	47	14.8	187	12.7	47	12.5	140	12.7
35–39....	280	14.3	80	14.8	200	14.1	61	12.6	18	10.9	43	13.5	219	14.8	62	16.5	157	14.2
40–44....	238	12.1	71	13.1	167	11.8	57	11.8	13	7.9	44	13.8	181	12.2	58	15.4	123	11.2
45–49....	208	10.6	72	13.3	136	9.6	44	9.1	17	10.3	27	8.5	164	11.1	55	14.6	109	9.9
50–54....	144	7.3	56	10.3	88	6.2	45	9.3	23	13.9	22	6.9	99	6.7	33	8.8	66	6.0
55–59....	101	5.2	36	6.7	65	4.6	44	9.1	20	12.1	24	7.5	57	3.9	16	4.3	41	3.7
60–64....	61	3.1	23	4.3	38	2.7	19	3.9	11	6.7	8	2.5	42	2.8	12	3.2	30	2.7
65–69....	42	2.1	24	4.4	18	1.2	19	3.9	11	6.7	8	2.5	23	1.6	13	3.5	10	0.9
70–74....	11	0.6	7	1.3	4	0.3	4	0.8	1	0.6	3	0.9	7	0.5	6	1.6	1	0.1
75–79....	11	0.6	8	1.5	3	0.2	5	1.0	4	2.4	1	0.3	6	0.4	4	1.1	2	0.2
80–84....	2	0.1	2	0.4	0	.0	1	0.2	1	0.6	0	.0	1	0.1	1	0.3	0	.0

(Table based upon data from 1,961 of the 2,072 teachers surveyed; males, 451 of 564, and females, 1,420 of 1,508.)

TABLE CIX — PRESENT AGES OF TEACHERS AND AGE-GROUPS OF PUPILS TAUGHT AT PRESENT
BASED ON DATA FROM 1,692 INDIANA SUNDAY SCHOOL TEACHERS

Age Groups Taught at Present	*Number Reporting*	Present Ages of Teachers														
		10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65-69	70-74	75-79	80-84
	1,692	20	158	184	186	216	245	203	176	110	77	63	32	10	9	3
4, 5 yrs.	109	2	31	13	15	13	7	10	6	4	4	2	2	0	0	0
4-11 yrs. inclusive...	98	3	18	10	7	9	13	11	10	8	5	3	0	1	0	0
4-17 yrs. inclusive...	13	0	1	0	3	2	1	1	2	1	1	1	0	0	0	0
6, 7, and 8 yrs.	151	1	29	22	21	18	28	13	11	5	3	0	0	0	0	0
6-11 yrs. inclusive...	64	11	1	13	5	11	15	2	5	0	0	1	0	0	0	0
6-17 yrs. inclusive...	30	0	4	4	1	4	2	4	2	3	4	2	0	0	0	0
9, 10, and 11 yrs. ...	215	3	34	39	26	19	28	32	17	11	6	0	0	0	0	0
9-14 yrs. inclusive...	108	–	12	15	14	19	11	18	8	6	1	3	1	0	0	0
9-24 yrs. inclusive...	15	–	1	1	1	1	2	4	1	2	1	1	0	0	0	0
12, 13, 14 yrs.	191	–	20	31	24	31	29	25	16	7	3	3	2	0	0	0
12-17 yrs. inclusive..	89	–	2	10	7	16	16	15	12	6	2	1	1	0	1	0
12-24 yrs. inclusive..	15	–	0	2	2	1	1	3	2	1	0	3	0	0	0	0
15, 16, 17 yrs.	79	–	2	8	17	10	17	9	5	7	1	3	0	0	0	0
15-24 yrs. inclusive..	96	–	3	10	16	9	14	12	11	4	9	6	0	2	0	0
18-24 inclusive.....	113	–	0	4	16	23	18	13	18	8	6	5	2	0	0	0
18 yrs. up.....	20	–	0	0	1	3	4	1	6	1	1	2	1	0	0	0
21 yrs. up.....	12	–	0	0	0	2	1	1	2	3	2	0	0	1	0	0
25 yrs. up.....	271	–	0	2	10	24	37	28	42	33	28	27	23	6	8	3
All ages.....	3	–	0	0	0	1	1	1	0	0	0	0	0	0	0	0

than rural teachers, except between 30 and 35 years and beyond 50 years.

AGE OF BEGINNING SUNDAY SCHOOL TEACHING

Slightly more than one-fourth (27.58 per cent.) of the 1,994 Sunday school teachers who gave information on this subject began teaching before they were 18 years old; half of them began between the ages of 25 and 45; almost as many began after 50 years as before 25 years of age.

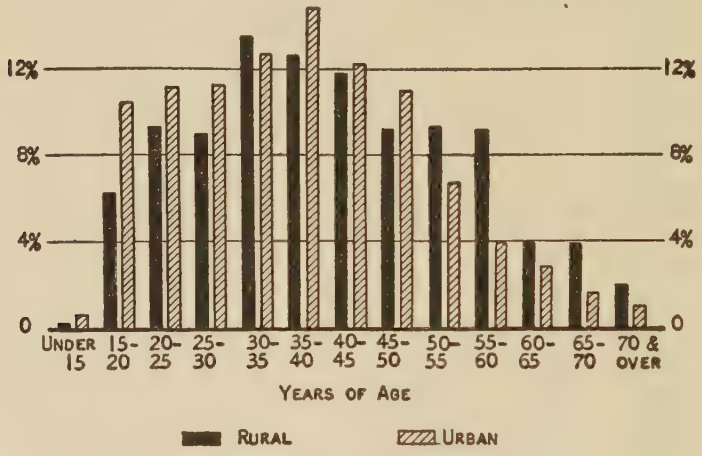

CHART LIII — AGES OF 2,072 RURAL AND URBAN SUNDAY SCHOOL TEACHERS.

Table CXII shows the comparative ages at which Sunday school teachers and public school teachers began to teach. It will be noted that the public school recruits 61.3 per cent. of its teachers during the eighteenth, nineteenth and twentieth years, while the Sunday school secures but 25 per cent. during these years. It is also significent that the Sunday school secures 36.1 per cent. of its teachers after the twenty-fourth year, while the public school secures only 5.5 per cent of its teachers after that age.

In general the maturity of teachers increases with (a) the maturity of the pupils and (b) the age-range in the group taught. In other words, the rule is to have young teachers for

young pupils; older teachers for older pupils, and older teachers for classes in which the age-range presents more complicated problems of instruction and discipline. (See Table CIX.)

A study of Table CX and Chart LIV will show the

TABLE CX—AGE OF BEGINNING TEACHING OF 1,994 SUNDAY SCHOOL TEACHERS AND 16,216 INDIANA PUBLIC SCHOOL TEACHERS

	Sunday School Teachers						Public School Teachers		
	Both Sexes		Males		Females		Both Sexes	Males	Females
	1,994		550		1,444		16,216	4,344	11,872
Beginning Age	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	Per Cent.	Per Cent.	Per Cent.
Less than 18 yrs.	550	27.6	75	13.7	475	32.8	11.3	11.9	10.7
18 yrs.	219	11.0	47	8.6	172	11.9	22.6	19.2	26.9
19 "	102	5.1	29	5.3	73	5.1	21.0	18.6	23.3
20 "	178	8.9	55	10.0	123	8.5	17.7	17.5	17.9
21 "	69	3.5	23	4.2	46	3.2	9.8	10.1	9.5
22 "	65	3.3	23	4.2	42	2.9	5.7	5.9	5.5
23 "	45	2.3	18	3.3	27	1.9	3.4	3.6	3.1
24 "	46	2.3	18	3.3	28	1.9	3.0	3.6	2.4
25 yrs. and above	720	36.1	262	47.4	458	31.8	5.5	9.4	1.6

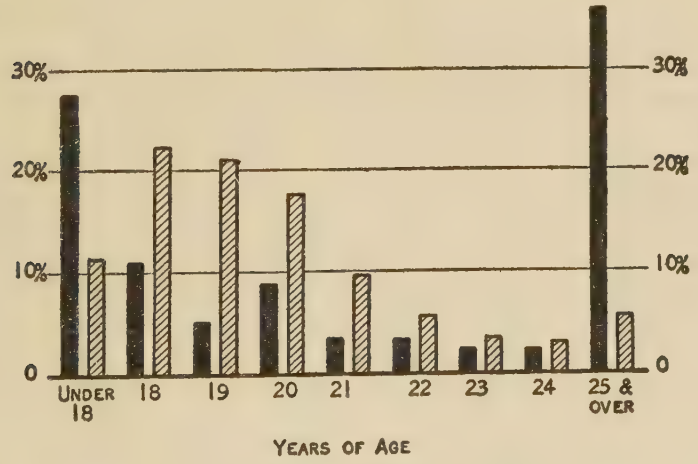

Chart LIV—Age of Beginning Teaching of 1,994 Indiana Sunday School Teachers and 16,216 Indiana Public School Teachers.

importance of recruiting the teaching service of the Sunday school during the period from 18 to 24 years. Table CXI and Chart LV show the distribution of 1,961 Indiana Sunday school teachers with respect to the age at which they began to teach.

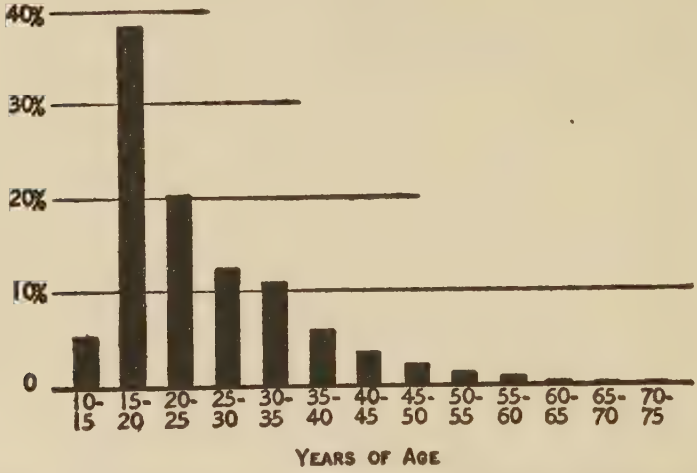

CHART LV — 1,961 INDIANA SUNDAY SCHOOL TEACHERS DISTRIBUTED WITH RESPECT TO AGE OF BEGINNING TEACHING IN A SUNDAY SCHOOL.

TABLE CXI — SEX AND AGE AT WHICH THE PRESENT TEACHERS BEGAN TEACHING IN A SUNDAY SCHOOL, BASED ON DATA FROM 1,961 INDIANA SUNDAY SCHOOL TEACHERS

AGE AT WHICH PERSONS BEGAN TEACHING IN A SUNDAY SCHOOL	TOTALS		MALES		FEMALES	
	Number	*Per-centage*	*Number*	*Per-centage*	*Number*	*Per-centage*
Totals....	1,961	100.0	541	27.6	1,420	72.4
10–14.....	102	5.2	7	1.3	95	6.7
15–19.....	748	38.1	143	26.5	605	42.6
20–24.....	397	20.2	133	24.6	264	18.6
25–29.....	241	12.3	81	15.0	160	11.3
30–34.....	215	10.9	72	13.3	143	10.1
35–39.....	114	5.8	42	7.8	72	5.1
40–44.....	67	3.4	30	5.6	37	2.6
45–49.....	39	2.0	11	2.0	28	2.0
50–54.....	24	1.2	12	2.2	12	.9
55–59.....	9	.5	5	.9	4	.3
60–64.....	3	.2	3	.6	0	.0
65–69.....	1	.1	1	.2	0	.0
70–74.....	1	.1	1	.2	0	.0

VII. Church Relationships

AGE OF JOINING THE CHURCH

All but 47 of the 2,072 Indiana teachers returning question-schedules are church members. Each teacher was asked to state the age at which he or she joined the Church. In reply, 1,693 gave the answers from which the following age-groups have been compiled:

Ages of Joining the Church	*Total Number Joining at Given Age*	*Number of Males*	*Number of Females*
0– 4	2	0	2
5– 9	109	18	91
10–14	743	138	605
15–19	505	163	342
20–24	162	78	84
25–29	77	34	43
30–34	44	23	21
35–39	20	11	9
40–44	16	11	5
45–49	7	5	2
50–54	5	3	2
55–59	0	0	0
60–64	3	2	1

The median age for both sexes is 14.9 years; for males, 17.2 years; for females, 14.4 years. One-fourth of both sexes joined the Church under 12.6 years of age, and one-fourth joined after the age of 17.6 years. The mode or predominant group is 12, 13 and 14 years. The females joined the Church at a slightly younger age than the males. One-fourth of the females joined before they were 12.4 years old; one-fourth joined after they were 17, and one-half joined before they were 14.4 years old. The median age for the males was 17.2 years. One-fourth of the males joined before they were 13.3 and one-fourth joined after they were 22.3.

To this group of Sunday school teachers was added the data from the county and township young people's and children's division superintendents and the general and departmental superintendents in local churches, making a total of 2,302 Indiana Sunday school teachers and officials. From this list

the following Table CXII has been prepared. Chart LVI shows the distribution graphically.

TABLE CXII — AGE OF UNITING WITH THE CHURCH, BASED ON DATA FROM 2,302 INDIANA SUNDAY SCHOOL TEACHERS AND OFFICERS

Age of Uniting with the Church	*Number*	*Age of Uniting with the Church*	*Number*
Total Reporting....	2,302		
Less than 1 year (Birthright Quakers).....	9	35.0–35.99 years	7
2.0– 2.99 years	1	36.0–36.99 "	7
3.0– 3.99 "	0	37.0–37.99 "	5
4.0– 4.99 "	3	38.0–38.99 "	5
		39.0–39.99 "	4
5.0– 5.99 "	3		
6.0– 6.99 "	11	40.0–40.99 "	11
7.0– 7.99 "	16	41.0–41.99 "	5
8.0– 8.99 "	46	42.0–42.99 "	..
9.0– 9.99 "	57	43.0–43.99 "	2
		44.0–44.99 "	3
10.0–10.99 "	119		
11.0–11.99 "	106	45.0–45.99 "	3
12.0–12.99 "	283	46.0–46.99 "	1
13.0–13.99 "	172	47.0–47.99 "	3
14.0–14.99 "	291	48.0–48.99 "	4
		49.0–49.99 "	..
15.0–15.99 "	181		
16.0–16.99 "	198	50.0–50.99 "	4
17.0–17.99 "	103	51.0–51.99 "	..
18.0–18.99 "	139	52.0–52.99 "	..
19.0–19.99 "	64	53.0–53.99 "	1
		54.0–54.99 "	1
20.0–20.99 "	89		
21.0–21.99 "	45	55.0–55.99 "	..
22.0–22.99 "	40	56.0–56.99 "	..
23.0–23.99 "	34	57.0–57.99 "	..
24.0–24.99 "	35	58.0–58.99 "	..
		59.0–59.99 "	..
25.0–25.99 "	42		
26.0–26.99 "	18	60.0–60.99 "	1
27.0–27.99 "	14	61.0–61.99 "	..
28.0–28.99 "	24	62.0–62.99 "	..
29.0–29.99 "	15	63.0–63.99 "	1
		64.0–64.99 "	1
30.0–30.99 "	29		
31.0–31.99 "	8		
32.0–32.99 "	13		
33.0–33.99 "	13		
34.0–34.99 "	12		

For purposes of comparison, a chart has been prepared (Chart LVII) showing the curve of the age of joining the Church of 2,302 Indiana Sunday school teachers and officers, with a curve representing the age of religious awakening of 272

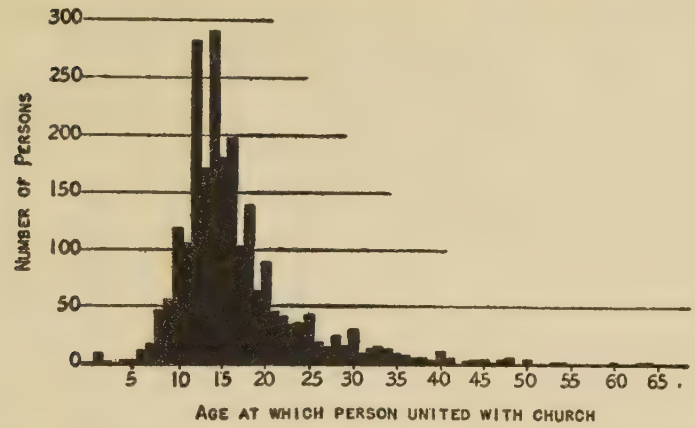

CHART LVI — AGES AT WHICH 2,302 INDIANA SUNDAY SCHOOL TEACHERS AND OFFICIALS UNITED WITH THE CHURCH.

members of the Rock River Conference. This latter curve was prepared by Professor George Albert Coe and published on page 44 of *The Spiritual Life,* 1900. Two decades elapsed between the gathering of the Rock River Conference data and the Indiana data. The lack of more definite correlation between the ages of religious awakening of members of the Rock River (Illinois) Conference and the ages of joining the

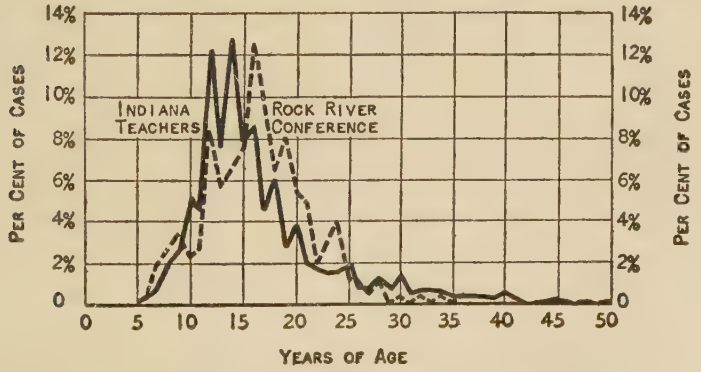

CHART LVII — COMPARISON OF AGES OF JOINING CHURCH OF 2,303 INDIANA SUNDAY SCHOOL TEACHERS AND OFFICERS WITH THE PERIODS OF RELIGIOUS AWAKENING OF 272 MEMBERS OF THE ROCK RIVER, ILLINOIS, CONFERENCE.

TABLE CXIII — AGE OF JOINING CHURCH OF 6,194 PERSONS IN FIVE PROTESTANT DENOMINATIONS FROM FORTY-THREE STATES

Age of Joining Church	*Total No.*	*Per Cent.*	*Males*	*Per Cent.*	*Females*	*Per Cent.*
Totals....	6,194	100.	2,742	44.2	3,452	55.8
5.00– 5.99.....	14	.226	5	.182	9	.26
6.00– 6.99.....	27	.436	10	.365	17	.49
7.00– 7.99.....	71	1.145	26	.949	45	1.31
8.00– 8.99.....	159	2.570	74	2.70	85	2.47
9.00– 9.99.....	339	5.48	132	4.82	207	6.093
10.00–10.99.....	458	7.40	200	7.30	258	7.48
11.00–11.99.....	536	8.66	248	8.935	288	8.533
12.00–12.99.....	585	9.454	276	10.09	309	8.957
13.00–13.99.....	597	9.647	281	10.02	316	9.16
14.00–14.99.....	500	8.08	231	8.43	269	7.802
15.00–15.99.....	389	6.287	142	5.18	247	7.16
16.00–16.99.....	312	5.043	132	4.82	180	5.22
17.00–17.99.....	227	3.667	107	3.905	120	3.48
18.00–18.99.....	160	2.585	51	1.86	109	3.16
19.00–19.99.....	115	1.858	43	1.57	72	2.087
20.00–20.99.....	113	1.827	37	1.354	76	2.20
21.00–21.99.....	110	1.778	42	1.53	68	1.97
22.00–22.99.....	122	1.972	52	1.90	70	2.03
23.00–23.99.....	69	1.115	36	1.317	33	.956
24.00–24.99.....	68	1.10	32	1.17	36	1.044
25.00–29.99.....	302	4.875	126	4.595	176	5.098
30.00–34.99.....	232	3.788	95	3.099	137	3.678
35.00–39.99.....	212	3.099	104	3.782	108	3.128
40.00–44.99.....	159	2.565	75	2.735	84	2.146
45.00–49.99.....	96	1.58	47	1.714	49	1.42
50.00–54.99.....	76	1.24	34	1.23	42	1.21
55.00–59.99.....	70	1.146	30	1.094	40	1.158
60.00–64.99.....	38	.613	14	.51	24	.694
65.00–69.99.....	13	.209	8	.291	5	.144
70.00–74.99.....	12	.195	7	.219	5	.144
75.00–79.99.....	6	.096	5	.182	1	.028
80.00–84.99.....	3	.048	3	.109	0	.00
85.00–89.99.....	3	.048	1	.036	2	.057
90.00–94.99.....	1	.016	0	.0	1	.028

STATISTICAL MEASURES:

Median	14 yrs., 7 mo., 14 days
Modal points, between	10–14 yrs.
Q_1	11 yrs., 10 mo., 22 days
Q_3	21 yrs., 4 mo., 21 days

church of the Indiana Sunday school workers, together with the wide application of the Rock River Conference curve to curricula building by the leading Protestant denominations suggested the advisability of a new study of the ages at which people are now joining the Church, following methods that would guarantee more exact data than had been secured in previous surveys. Accordingly, question-blanks were sent to 300 churches in each of five religious denominations, namely, Methodist Episcopal, Baptist, Presbyterian, Disciples and Congregational. Each church was asked to return the list of names of all persons who had joined the church during the twelve months from December 1, 1920, to and including November 30, 1921, together with the exact date of birth, verified by birth certificate; the record of the name in the family Bible, etc.; and the exact date of joining the Church, verified by the church records. By this method 6,194 names were secured with verified dates of birth and accession to the Church. These names were from 43 States in the Union. The denominational distribution is as follows:

	No. Churches Reporting	No. Additions Reported		
		Total	*Males*	*Females*
Methodist Episcopal	61	2,234	1,006	1,228
Congregational	81	1,490	641	849
Presbyterian	66	1,186	521	662
Baptist	47	742	344	398
Disciples	20	545	230	315

With respect to these 6,194 persons, 44.2 per cent of whom are male and 55.8 per cent. are female, the age of joining the Church varies from 5 years to 94 years and three months. The median or middle point in the entire range of ages falls at 14 years, 7 months and 14 days. The mode for the entire range falls in the thirteenth year. That denominational practices do not vary materially, especially regarding adult evangelism, would seem to be indicated by the fact that the median for each of the religious bodies that was studied falls at approximately the same point. The following table will show the denominational variation in median, and mode:

	Median Age Church Accession	*Mode Church Accession*
Methodist Episcopal	11 yrs., 9 mo., 4 days	Between 9 and 14 yrs.
Congregational	15 yrs., 10 mo., 14 days	" 12 " 15 "
Presbyterian	14 yrs., 8 mo., 18 days	" 12 " 14 "
Baptist	14 yrs., 1 mo., 28 days	" 10 " 13 "
Disciples	14 yrs., 0 mo., 6 days	" 9 " 13 "

It will be noted from Table CXIII that one-fourth of the persons joining the Church were under the age of 11 years, 10 months, and 22 days. One-fourth joined the Church after

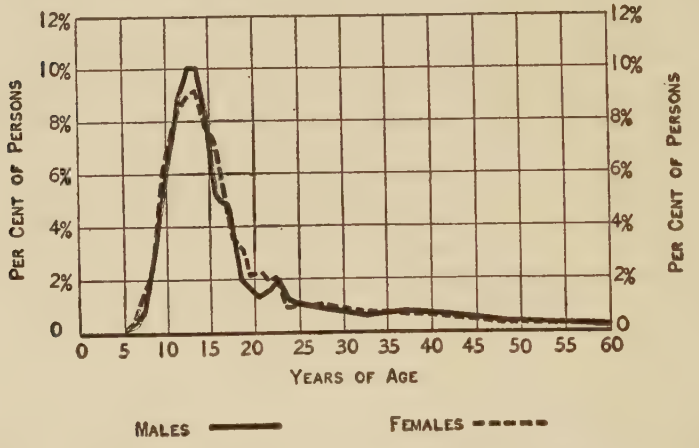

CHART LVIII — AGES OF JOINING CHURCH OF 6,194 PERSONS FROM FIVE PROTESTANT DENOMINATIONS IN 1922.

they were 21 years, 4 months, and 21 days old. One half, or 50 per cent, of the church accessions were people between the ages of 11 years, 10 months, 22 days, and 21 years, 4 months, and 21 days,—an age-range of 9 years and 6 months.

The fact that 75 per cent of the church members are received before the age of 21 years, 4 months, and 21 days, justifies the startling statement that the chances are *three to one* that the person who has not joined church by the time he or she reaches the legal age of 21 years *never will join a church.*

The curve made from the Indiana data (see Chart LVII.) and the curve made from the data obtained from forty-three

states (see Table CXIII. and Chart LXIII.) are almost identical.

In the curve of the age of joining the Church the significant dip at 14 years of age has suggested a composite graph showing this curve, the curve of Sunday school attendance and the curve of public school attendance. (See Chart LIX.) In all of these curves there is a significant drop at some point between 12 and 14 and a practical disappearance of the interest by 20

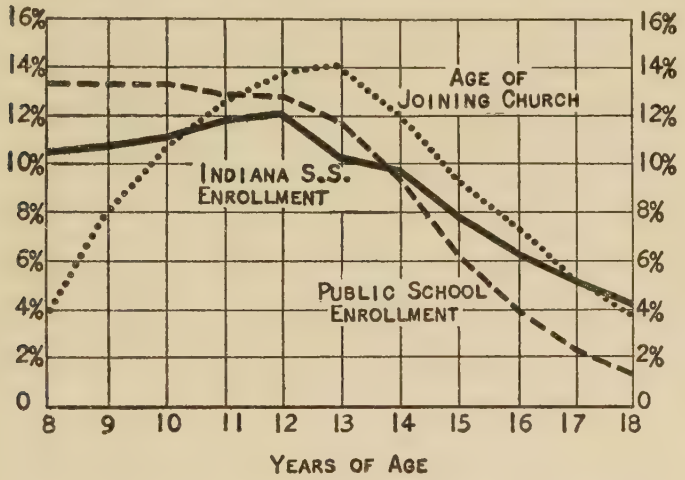

CHART LIX — COMPOSITE GRAPH SHOWING INDIANA SUNDAY SCHOOL ENROLLMENT, PUBLIC SCHOOL ENROLLMENT FOR UNITED STATES AND AGE OF JOINING CHURCH OF 6,194 PERSONS.

or 25 years of age. The so-called "teen age" problems have given rise to many proposed remedies. The public school has at last proposed the junior and senior high schools with thoroughly reconstructed programs and curricula. The Sunday school has projected the organized class, departmental organization and graded curricula. Non-church agencies have built independent organizations of many kinds, some within the peak of interest and some on the line of decline and even in the "dip" of the curve; but little success has attended these efforts. The "dip" in these curves is still an unsolved problem.

As to church membership, the Catholic Church, through ritual and doctrine, "sets" the minds of children from 5 to 12 years of age so that the rising tide of emotional interest from 12 to 14 or 15 years guarantees the allegiance of the individual to the institution and his conformity to its demands in spite of all the facts and arguments of later events. May it not prove to be true that the "dip" cannot be prevented by working at the point of the "dip" alone? If church loyalties are planted at the "peak" of religious interest, can they be made permanent, habitual life interests before the wave recedes? May it not be that the Protestant churches must make more use of the years of childhood as the period for establishing church loyalties, and fully capitalize this loyalty during the years of heightened emotional interest, making sure that a wisely-selected curriculum with skillful methods prevent early loyalties from producing narrow, non-creative devotees of the established order? The curriculum of the future should contribute towards the solution of the problem of church membership. It is hoped that the data herein presented may prove helpful to those who are charged with the formation of constructive programs for this critical period of childhood and youth.

INFLUENCES LEADING TO CHURCH MEMBERSHIP

The teachers of Indiana were asked to list in the order of their importance the influences which had led them to join the Church. An analysis of Table CXIV will show that 86.5 per cent. of the teachers replying to this request place *home training* as the most important influence leading to their uniting with the Church. The second influence in importance was the *revival;* the third influence was the *church school;* the fourth influence was the *church service;* the fifth was the *influence of companions;* and the sixth, the *young people's meetings.* The overwhelming testimony to the primacy of the home as a source of religious training and church loyalty, the place of the regular church service in the religious life of the child, even though this service has not been adapted to the

TABLE CXIV—INFLUENCES WHICH LED 1,865 INDIANA SUNDAY SCHOOL TEACHERS TO JOIN CHURCH, RANKED IN ORDER OF THEIR IMPORTANCE

Influences	Total Teachers Making Choice	First Choice: Both Sexes		First Choice: Males		First Choice: Females		Second Choice: Both Sexes		Second Choice: Males		Second Choice: Females		Third Choice: Both Sexes		Third Choice: Males		Third Choice: Females	
		No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
Home training[1]	1,508	1,305	86.5	339	22.5	966	64 1	134	8.9	45	3.0	89	5.9	44	2.9	12	0.8	32	2.1
Church school[1]	866	126	14.5	33	3.8	93	10.7	464	53.6	105	12.1	359	41.5	165	19.1	47	5.4	118	13.6
Church service[1]	1,066	128	12.0	33	3.1	95	8.9	483	45.3	144	13.5	339	31.8	317	29.7	92	8.6	225	21.1
Revivals[1]	822	183	22.3	60	7.3	123	15.0	272	33.1	72	8.8	200	24.3	189	23.0	55	6.7	134	16.3
Young People's Meetings[1]	380	24	6.3	8	2.1	16	4.2	59	15.5	16	4.2	43	11.3	82	21.6	15	3.9	67	17.6
Influences of companions[1]	582	63	10.8	23	4.0	40	6.9	139	23.9	48	8.2	91	15.6	147	25.3	35	6.0	112	19.2

The 4th, 5th and 6th choices have been included in the totals but not shown in detail on this sheet.

[1] The total number of teachers ranking an influence is used as a base for figuring the percentage of 1st, 2nd and 3rd choices.

special needs of children and youth; the fact that the revival outranks the church school as a source of religious recruits; and the relatively minor influence of young people's societies as evangelistic agencies, are important revelations of this investigation. It should be kept in mind that this is a record of the influences which those of the present teaching body believe were most effective in leading them to join the Church. The median age of the persons making these judgments is 37 years. The median age of joining the Church was 14.9 years. The record reveals conditions as they existed twenty-five years ago. To what extent are these influences operating today? To what extent do they influence the attitude of the present teachers in the church school towards new methods of evangelism?

CHURCH ACTIVITIES

The Sunday school teachers are called upon to perform many other duties besides those pertaining to the educational work of the church. Replies from 1,974 teachers show that the typical Sunday school teacher regularly supports two church activities in addition to the church school. Ninety-six per cent. attend church services regularly; 49.3 per cent. are regular attendants at prayer meeting; 27.8 per cent. are responsible for the young people's meetings; 21.6 per cent. sing in the church choir and attend choir practice; and 52.6 per cent. attend missionary, social and other meetings held under church auspices. It seems clear that the efficiency of the teacher's service will be impaired by the multiplicity of demands which are made upon both time and energy. (See Chapter VII.)

FAITHFULNESS TO CHURCH SCHOOL

That Sunday school teachers faithfully attend the services of the school is shown by the report of 1,478 teachers as to the number of Sundays each was absent during a period of one year. The median number of absences for both males and females was four Sundays. One-fourth of both sexes

were absent fewer than two Sundays during the year; and one-fourth were absent more than six Sundays.

The record of punctuality is even better than that of attendance. Six hundred seventy out of 1,150 teachers reporting were not tardy a single time during the year. One-fourth were tardy more than twice during the year.

These statements indicate a very high degree of punctuality and attendance on the part of the Indiana Sunday school teachers.

MOTIVES FOR TEACHING

Church loyalty, love of children, the joy of teaching, and service to society through the moral and religious training of children—these are the four high motives which have recruited the teaching service of the churches of Indiana. The accompanying table, CXV, shows that 78.2 per cent. of the 1,969 teachers reporting on this subject entered the service because of a desire to serve the church in this manner; 63.8 per cent. began teaching because of their love for children; and 53.9 per cent. because of a kindred emotion—the joy of teaching children. The social interest is expressed in the fact that 41.1 per cent. were influenced by a desire to serve society through the teaching of morality and religion to the rising generation. The motives listed in the table are not mutually exclusive. Under the heading of "other motives," there were listed such interesting statements as: "The salvation of their soles" (*sic*); "as an infidel to refute God and the Bible"; "to make up for negligence in other ways"; "rather teach than listen to someone else"; "desire to destroy denominationalism"; the loss of a child." Running through the 145 special influences, there were the same three or four great fundamental motives—(1) desire to serve the church; (2) desire to serve the child; (3) desire to serve the higher ideals of society; and (4) the desire to secure the largest and most satisfactory self-expression.

The types of pressure mentioned in the table by 176 teachers included such statements as: "Pressure from the com-

munity"; "Everybody expects the minister's wife to do anything"; "Pastor urged"; "Teacher insisted"; "Persistent pressure of pupils"; and also a group of reasons that reveal a deep religious motive behind the teaching service. Among these reasons were the following typical statements of them: "Led by divine power"; "Call of God"; "Convicted of the spirit"; "Greatly impressed by God that I must teach"; "Conscience impelled"; "An impelling 'must,'" etc.

This study shows that the rank and file of the Sunday

TABLE CXV—THE MOTIVES WHICH PROMPTED 1,969 INDIANA SUNDAY SCHOOL TEACHERS TO TAKE UP TEACHING IN SUNDAY SCHOOL

Motives for Teaching in Sunday School	Influenced by Method Indicated					
	Both Sexes		Males		Females	
	No.	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*
Total Reporting....	1,969	100.	523	100.	1,446	100.
(a) Desire to render service to the church in this manner	1,540	78.2	407	77.8	1,133	78.4
(b) Love for children.....	1,256	63.8	214	40.9	1,042	72.1
(c) The enjoyment coming from teaching	1,062	53.9	251	48.0	811	56.1
(d) Gives a better social standing in the community.....	337	17.1	76	14.5	261	18.0
(e) No one else available.....	547	27.8	147	28.1	400	27.7
(f) Took the class to please the Superintendent	386	19.6	81	15.5	305	21.1
(g) Could offer no valid excuse for not taking the class	508	25.8	134	25.6	374	25.7
(h) Interest in the moral and religious education of children	810	41.1	206	39.4	604	41.8
(i) Was pressure of any sort brought to bear upon you to take up this work? Yes.	176	8.9	29	5.5	147	10.2
(j) Other motives	145	7.4	25	4.8	120	8.3

(Table based on data from 1,969 of the 2,072 teachers surveyed; 523 out of 560 males, and 1,446 out of 1,509 females.)

school teachers of Indiana have been recruited by worthy motives and suggests that those who would build the teaching body for the church of the future should appeal to church loyalty, love of children, love of society and the desire for growth through the highest self-expression.

VIII. Summary

The typical Indiana Sunday school teacher is a married woman, thirty-seven years of age, with two children. She has an annual income of $1,474.40. The Indiana Sunday school teachers were reared in rural homes in which the father's annual income was only $1,084.

Sunday school teachers are recruited from children and adults. Public school teachers are recruited from middle and later adolescents. The church school neglects the young men and women at the very time that they are making their vocational choices.

The Sunday schools of Indiana are taught by church members. The median age of joining the Church was 14.9 years. The predominant groups, however, joined the Church at 12, 13, and 14 years. The influences which these teachers believe were most effective in leading them to join the Church were, in the order of their importance, those of: (1) the home; (2) the revival; (3) the church school; (4) the church service; (5) companions; (6) young people's meetings.

Besides teaching in the Sunday school, each teacher carries two other church responsibilities. The percentage of attendance and punctuality at the church school sessions is very high.

The motives that led the Indiana Sunday school teachers to accept service in the church school are fundamental and worthy of highest praise.

Finally, the Indiana Sunday school teachers are the mature men and women of the church, who assume, in addition to the duties of home and business, the responsibility for three types of service to the local church because of profound convictions that the work is of supreme importance and worthy of sacrificial service.

Chapter XIII

EDUCATION, PROFESSIONAL PREPARATION FOR TEACHING AND TEACHING EXPERIENCE

I. General Education

AMOUNT OF SCHOOLING

The Sunday school teachers of Indiana represent all grades of educational progress and many and varied types of educational institutions. In determining the amount of schooling the Indiana Sunday school teachers had received, it was necessary to take into account the present academic standing of the different institutions of learning and also the differences in quantity and quality of all schools due to the lapse of years since many of the present teachers were students. By carefully weighing all the school credits which the teachers reporting on their educational advantages were able to supply, it was possible to prepare Table CXVI, showing the distribution of the 1,867 teachers on the basis of their years of schooling. This table is graphically illustrated in Chart LX.

It will be noted from a study of this table that the mode, or most numerous group, comprises those who have had from 12 to 12.9 years of schooling. One-fourth of the teachers have had less than 8.8 years of schooling; one-fourth have had more than 13.5 years; and the median period of schooling is 11.02 years. A curve of the years of schooling of these teachers would show three peaks, one at 8.00 to 8.90; one from 12.00 to 12.90 and one from 16.00 to 16.90 years. (See Chart LX.)

A correlation table has been prepared showing the relation of the age of the teacher to the amount of schooling. A

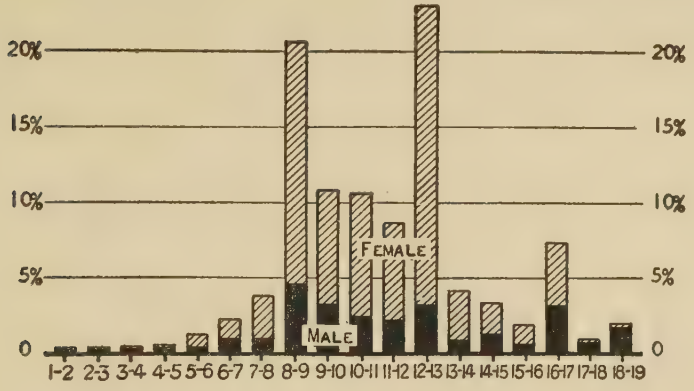

CHART LX — 1,867 INDIANA SUNDAY SCHOOL TEACHERS DISTRIBUTED WITH REFERENCE TO SEX OF TEACHERS AND YEARS OF GENERAL EDUCATION.

TABLE CXVI — SEX AND YEARS OF GENERAL EDUCATION OF 1,867 INDIANA SUNDAY SCHOOL TEACHERS

RURAL AND URBAN COMMUNITIES

YEARS OF GENERAL EDUCATION	BOTH SEXES		MALES		FEMALES	
	Number	*Per-centage*	*Number*	*Per-centage*	*Number*	*Per-centage*
Total number reporting education	1,867	100.	492	26.4	1,375	73.7
0.0–0.9	0	.0	0	.0	0	.0
1.0–1.9	4	0.2	2	0.4	2	0.1
2.0–2.9	4	0.2	2	0.4	2	0.1
3.0–3.9	4	0.2	3	0.6	1	0.1
4.0–4.9	5	0.3	4	0.8	1	0.1
5.0–5.9	20	1.1	4	0.8	16	1.2
6.0–6.9	41	2.2	16	3.3	25	1.8
7.0–7.9	72	3.9	18	3.7	54	3.9
8.0–8.9	384	20.6	86	17.5	298	21.7
9.0–9.9	195	10.4	60	12.2	135	9.8
10.0–10.9	192	10.3	46	9.3	146	10.6
11.0–11.9	160	8.6	42	8.5	118	8.6
12.0–12.9	431	23.1	61	12.4	370	26.9
13.0–13.9	76	4.1	14	2.8	62	4.5
14.0–14.9	62	3.3	21	4.3	41	3.0
15.0–15.9	32	1.7	10	2.0	22	1.6
16.0–16.9	135	7.2	58	11.8	77	5.6
17.0–17.9	14	0.7	12	2.4	2	0.1
18.0–18.9	36	1.9	33	6.7	3	0.2

study of Table CXVII will show that the older teachers, whose education was received before modern educational advantages were so well developed in Indiana, are not the only ones with but a few years of schooling.

GROUPING OF TEACHERS

For the purposes of a general rating of teachers on the basis of their general education, the following six classes have been used:

Class A. Sixteen years or more of schooling.

Class B. Fourteen years and less than sixteen years of schooling.

Class C. Twelve years and less than fourteen years of schooling.

Class D. Ten years and less than twelve years of schooling.

Class E. Eight years and less than ten years of schooling.

Class F. Less than eight years of schooling.

On the basis of these classes the 1,914 teachers reporting on their schooling would be grouped as follows:

Class	*Amount of Schooling*	*Total*	*Rural Male*	*Rural Female*	*Urban Male*	*Urban Female*
		1,914	165	316	340	1,093
Class A	Sixteen years or more of schooling. (College graduation and above)	193	16	12	92	73
Class B	Fourteen years and less than sixteen years of schooling. (Two years of college and less than four years)	105	9	9	25	62
Class C	Twelve years and less than fourteen years of schooling. (High school graduate and less than two years in college)	514	21	73	53	367
Class D	Ten years and less than twelve years of schooling. (Two years of high school and less than four years)	356	32	41	59	224
Class E	Eight years and less than ten years of schooling. (Elementary school and less than two years of high school)	594	74	156	77	287
Class F	Less than eight years of schooling	152	13	25	34	80

The largest single group, the mode, is Class E, with from eight to ten years of schooling. Adding Class F to Class E, we will see that 746, or 38.9 per cent. of the 1,914 teachers reporting, have had fever than ten years of schooling. If this rate extends throughout the state, as it undoubtedly does, *there are each week over 200,000 Sunday school pupils enrolled in classes taught by persons who have had less than half of a high school education.*

GENERAL AND RELIGIOUS READING

Thirteen hundred five of the 2,072 teachers reported on the number of books read by them during one year. One-fourth of this number read fewer than five books during the year and one-fourth read more than twenty. The median number was ten. In other words, there were as many teachers who read fewer than ten books during the year as there were who read more than that number. The women teachers read more books than the men. The median number read by men is 6; by women, 10. The lower quartile for men is 4; for women, 5. The upper quartile for men is 15; for women, 25. That is to say, one-fourth of the men read fewer than four books annually and one-fourth of the women read fewer than five. One-fourth of the men read more than 15 and one-fourth of the women read more than 25 books annually. Between these two quarters there are one-half of the teachers. The median or middle point of the whole series is 10.

Fourteen hundred seventy-two teachers give the number of volumes in their private libraries. The median number of books in each teacher's library is 46. One-fourth of the libraries have fewer than 24 books and one-fourth have more than 57 volumes. As to the use of the public libraries of the state, 828 teachers, out of 2,072, report that they make frequent use of public libraries, 937 that they do not use public libraries frequently, and 307 ignore the question altogether.

Regarding the number of hours devoted each week to religious reading, 1,456 teachers report a median of 3.8 hours.

TABLE CXVII — PRESENT AGE AND YEARS OF GENERAL EDUCATION OF 1,867 INDIANA SUNDAY SCHOOL TEACHERS

Years of General Education	*Number Reporting Age and Education*	Present Ages, in Years, of Sunday School Teachers														
		10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65-69	70-74	75-79	80-84
	1,867	10	181	210	207	243	268	221	196	133	89	54	34	10	8	3
0.0– 0.9...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1.0– 1.9...	4	0	0	0	0	1	1[1]	0	1	0	1	0	0	0	0	0
2.0– 2.9...	4	0	1	1	0	0	0	0	0	0	0	1	1	0	0	0
3.0– 3.9...	4	0	0	0	0	0	0	0	2	0	0	1	1	0	0	0
4.0– 4.9...	5	0	0	0	0	0	2	1	0	1	0	0	1	0	0	0
5.0– 5.9...	20	0	0	3	0	3	3	2	3	2	3	0	0	0	1	0
6.0– 6.9...	41	1	0	3	2	3	11	6	4	5	4	0	1	1	0	0
7.0– 7.9...	72	3	3	2	6	10	11	11	17	4	3	0	2	0	0	0
8.0– 8.9...	384	1	23	24	30	54	70	54	42	35	20	17	8	3	2	1
9.0– 9.9...	195	4	13	12	18	20	23	28	26	17	14	7	8	1	3	1
10.0–10.9...	192	0	20	9	16	21	36	23	26	16	15	5	4	1	0	0
11.0–11.9...	160	0	36	12	13	17	19	18	14	12	10	2	3	3	1	0
12.0–12.9...	431	1	68	98	64	56	41	40	21	18	9	11	2	1	1	0
13.0–13.9...	76	0	11	12	9	15	7	8	6	3	2	3	0	0	0	0
14.0–14.9...	62	0	5	9	10	8	8	8	8	2	1	2	1	0	0	0
15.0–15.9...	32	0	1	7	4	5	2	4	1	6	1	0	1	0	0	0
16.0–16.9...	135	0	0	17	31	23	20	13	18	8	3	1	1	0	0	0
17.0–17.9...	14	0	0	0	1	2	3	3	2	2	0	1	0	0	0	0
18.0–18.9...	36	0	0	1	3	5	11	2	5	2	3	3	0	0	0	1

(Table based on data from 1,867 of the 2,072 teachers included in this survey.)

[1] Urban female from Germany.

One-fourth read fewer than 2.5 hours, and one-fourth read more than 5.8 hours a week.

The following lists of religious periodicals regularly read by the Sunday school teachers of six religious denominations will reward very careful study. (See Table CXVIII.)

TABLE CXVIII—LISTS OF RELIGIOUS PERIODICALS REGULARLY READ BY THE TEACHERS IN 256 INDIANA SUNDAY SCHOOLS

Baptist, Including Colored Baptist	*Number Teachers Indicating*
The Baptist	33
Baptist World	2
Christian Herald	10
Messenger	6
Missionary Magazine	3
Missions	92
Baptist Observer	136
Union Review	4
Sunday School Times	20
Young People's	22
Baptist Advocate	1
American Baptist	2
National Baptist	2
Crisis	3
Girls' Companion	1
Christian Work	1
Church Work	1
Christian Evangel	2
Examiner-Watchman	3
Woman's Friend	1
Mission Herald	1
Herald of Light	1
Institute	1
Sunday School Journal	4
Herald of Lights	1
New Era Movement	1
Baptist Lookout	1
World Outlook	2
Missionary Review of World	1
Missionary Seer	1
Missionary Serial	1
Young People's Service	12
Star of Zion	1
Sunday School Literature[1]	14
System	1
Union Signal	2
New Century Teacher	1
Wonderful Word	1
Biblical World	1
Girls' World	2
Baptist Standard	3
State Paper	1
Union Review	1
Continent	1
Boys' Work	1
Expositor	1
Denom. Paper Unnamed[2]	3
Missionary Magazine Unnamed[3]	9
American Issue	1
Journal and Messenger	5
Baptist Survey	1
Christian Alliance	1
Awakener	2
Youths' World	1
Methodist Recorder	1
Western Christian Advocate	2
Class Teacher	1
Western Recorder	3
Tidings	1
Christian Endeavor World	1
Hope	3
Worker	3
Voice	1
Word and Way	1
Gospel Trumpet	3
Keystone	1
Total	447

(Data from 279 Baptist teachers, including 45 colored Baptist teachers.)

[1] Includes "Sunday School Papers," "Sunday School Helps," etc.
[2] Denominational papers, church papers, etc.
[3] Missionary papers, etc.

TABLE CXVIII—LISTS OF RELIGIOUS PERIODICALS—*Continued*

Congregational	*Number Teachers Indicating*
Advance	2
American Missionary	4
Boys' Companion	2
Christian Endeavor World	2
Congregationalist	7
Girls' Companion	4
Girls' World	1
Union Signal	1
Well Spring	6
Forward	1
Presbyter	1
World Herald	1
Forward	1
Missionary Journal	2
What-To-Do	2
Firelight	2
Church School	1
Mission Studies	1
Everyland	1
Total	41

(27 Congregational teachers reporting.)

Disciples of Christ	*Number Teachers Indicating*
World Call	93
Christian Evangelist	28
Front Rank	22
Christian Herald	12
Lookout	55
World Outlook	8
Christian Standard	34
Sunday School Times	16
Christian Endeavor World	15
World's Work	3
Asia	1
Christian Century	3
Girls' Circle	4
Boys' Comrade	1
National Enquirer	1
Expositor	2
Girlhood Days	7
Mission Herald	1
Illustrator	2
Sunday School Literature[1]	12
Christian Reporter	2
Statesman	1
Boys' World	1
Indiana Worker	5
Denom. Papers Unnamed	5
Association Monthly	2
Girls' Companion	1
Burning Bush	1
Boy Life	5
Boyhood Days	1
Congregationalist	1
Advance	1
Biblical World	1
Religious Education	1
King's Builders	1
Christian Vim	1
Westminster	1
Union Signal	2
What-To-Do	1
Missionary Magazine Unnamed[2]	1
Our Hope	2
Total	357

(213 Disciples' teachers reporting.)

Methodist Episcopal	*Number Teachers Indicating*
Christian Advocate (Central, S. Western, Western)	225
Christian Herald	52
Classmate	57
Epworth Herald	73
Heathen Woman's Friend	49
Sunday School Literature[3]	62
Sunday School Times	28
Woman's Home Missions	35
Wonderful Word	3
World Outlook	41
Asia	1
Biblical World	1
Christian Work	4
Christian Observer	1
Christian Witness	6
Church School	11
Dynamo	2

[1] Includes "Church Papers," etc.
[2] Includes "Missionary Magazine."
[3] Includes "Sunday School Papers," etc.

TABLE CXVIII—LISTS OF RELIGIOUS PERIODICALS—*Continued*

Methodist Episcopal (Continued)	*Number Teachers Indicating*
Gideon Magazine	1
God's Revivalist	12
King's Business	1
Lesson Illustrator	2
Methodist Review	6
Pentecostal Herald	9
Simpson Review	3
Sunday School Advocate	7
Superintendent Standard	1
Denom. Papers Unnamed[1]	8
Pilgrim Elementary Teacher	1
Missionary Magazine Unnamed[2]	7
Christian Statesman	2
Expositor	2
Bible Champion	1
World Call	1
Christian Evangelist	1
Religious Education	1
Young People's Weekly	5
Girls' Companion	1
"Baptist Papers"	1
American Friend	2
Watchword	1
Message	1
New Era	1
Christian Science Journal	1
Living Church	1
American Church Monthly	1
Churchman	1
Spirit of Missions	1
Missionary Visitor	1
Zion Watchman	1
Gospel Trumpet	1
Missionary News	1
International Christ-Messenger	1
Epworth League Quarterly	1
Forward	2
Herald and Presbyter	2
Christian Endeavor World	3
War Cry	1
Christian Worker	1
Methodist Recorder	1
Christian Standard	1
Korea Mission	1
Way of Faith	1
Christian Holiness	1
Holiness Herald	1
Homiletic Review	1
United Presbyterian	1
What-To-Do	2
Lookout	2
Anti-Saloon League Paper	1
Assembly Herald	1
The Guide	1
Total	764

(500 Methodist Episcopal teachers reporting.)

Presbyterian, U.S.A.	*Number Teachers Indicating*
Continent	24
New Era	55
Forward	35
Foreign Missionary	8
Over Land and Sea	3
Sunday School Papers[3]	11
Sunday School Times	16
Christian Vim	4
Christian Work	4
C. E. World	17
Herald	15
Lesson Illustrator	1
Silver Cross	1
Woman's Work	5
Missionary Magazine Unnamed[4]	8
Association Men	1
Sunday School Literature	4
Boys' World	2
Herald and Presbyter	20
Home Missions	5
Queen's Garden	1
Awakener	1
Homiletic Review	2
Signs of the Times	2
Young People's Weekly	3
World Outlook	5
Presbyterian Assembly	1
Christian Herald	6
United Presbyterian	4
Westminster Guild	4

[1] Includes "Church Papers," etc.
[2] Includes "Woman's Missionary Papers," "Missionary Magazine," "Mission Papers."
[3] Includes "Sunday School Quarterlies, Journals and Helps."
[4] Includes "Women's Missionary Papers, Magazine," etc.

TABLE CXVIII—LISTS OF RELIGIOUS PERIODICALS—*Continued*

Presbyterian (Continued)	*Number Teachers Indicating*
Classmate	1
Denom. Papers Unnamed[1]	2
Expositor	1
Bible Champion	1
Girls' Companion	1
Family Altar	1
Missionary Friend	1
Missionary Review of World	2
Statesman	1
Everyland	1
Spirit of Missions	1
Totals	272

(178 Presbyterian teachers reporting.)

United Presbyterian	*Number Teachers Indicating*
C. E. World	3
Christian Union Herald	6
Christian Herald	7
Missionary Magazine	6
Missionary Review of World	1
New World Movement	6
Sunday School Literature	4
Sunday School Times	2
Evangelist	2
United Presbyterian	18
Denom. Papers Unnamed	5
What-To-Do	1
Young People's Weekly	2
Total	63

(37 United Presbyterian teachers reporting.)

Reformed Church	*Number Teachers Indicating*
Denom. Papers Unnamed[2]	2
Messenger	2
Outlook of Missions	25
Sunday School Literature[3]	7
Heidelburg Teacher	6
Way	2
Christian Work	1
Christian World	21
Christian Endeavor World	12
Christian Herald	8
Sunday School Times	3
Wonderful Word	1
Reformed Church World	1
Burning Bush	1
Forward	1
Herald and Presbyter	1
Pentecostal Herald	1
Girls' Companion	3
Christian Vim	1
Total	99

(59 Reformed Church teachers reporting.)

United Brethren	*Number Teachers Indicating*
Evangel	31
Woman Evangel	7
Christian Herald	3
Oriental Missionary Standard	2
Sunday School Times	6
Religious Telescope	70
C. E. World	13
Watchword	40
World Outlook	3
Missionary Review	9
Witness	1
Bible Teacher	1
Christian Conservation	5
Christian Cynosure	5
Intercollegiate Statesman	1
Gems of Cheer	1
Girls of Today	1
Western Christian Advocate	1
Girls' Friend	5
Expositor	1
Sunday School Literature[4]	1
Boys' Friend	1
United Presbyterian	1
Young People's Weekly	1
Union Signal	2
Message	2
Everyland	1
Homiletic Review	1
Total	212

(104 United Brethren teachers reporting.)

[1] Includes "Our Church Papers and Denominational Magazine.
[2] Includes "Our Church Papers, Magazines," etc.
[3] Includes "Sunday School Helps," etc.
[4] Includes "Sunday School Papers and Helps."

TABLE CXVIII—LISTS OF RELIGIOUS PERIODICALS—*Continued*

GRAND TOTAL

Baptist	447
Church of Brethren	87
Christian Church	71
Congregational	41
Evangelical	102
Disciples of Christ	357
Society of Friends	26
Lutheran	103
Methodist Episcopal	764
Methodist Protestant	64
Wesleyan Methodist	6
Free Methodist	12
African Methodist	29
Zion African Methodist	7
Colored Methodist Episcopal	6
Presbyterian	272
United Presbyterian	63
Protestant Episcopal	37
Reformed Church	99
Salvation Army	20
United Brethren	212
Universalist	8
International Holiness	32
Seventh Day Adventist	14
Church of God	6
Grand Total Religious Periodicals Read by 1782 Teachers.	2,885

Outstanding facts to be observed from a study of these lists are the absence of a journal of universal denominational appeal through which a common message can be carried to the entire constituency of the denomination; and the absence of an interdenominational journal through which a common message may be carried to large numbers of people in all denominations. Another fact of great significance in the small circulation of such journals as *The Church School, The Christian Educator* and *The Sunday School Worker.*

Over against the religious reading of the Indiana Sunday school teachers, it is interesting to note the type of general reading which is done by the same teachers. The following table shows the distribution of the 179 titles of magazines regularly read by the Sunday school teachers in the 256 churches surveyed, with the total number of persons naming each magazine. These titles indicate the reading taste, domi-

nant interest, and vocation of the persons who are charged with the teaching of religion to the childhood of Indiana. Of the general magazines, the *Ladies' Home Journal,* the *Literary Digest,* the *American,* and the *Saturday Evening Post* are the most generally read. (See Table CXIX.)

TABLE CXIX—CLASSIFIED LIST OF MAGAZINES READ REGULARLY BY 1782 SUNDAY SCHOOL TEACHERS IN 256 INDIANA CHURCHES

General, Literary, etc.	
Argosy	1
American	319
Atlantic Monthly	28
Bookman	1
Century	18
Collier's Weekly	54
Cosmopolitan	25
Current Literature	5
Democracy	2
Designer	7
Dial	1
Everybody's	13
Forum	1
General magazines unnamed	36
Good Housekeeping	48
Happy Hours	1
Harper's Monthly	18
Hearst's	1
Hearth and Home	2
Holland's Magazine	1
Home Life	2
Ladies' Home Journal	419
Leslie's Weekly	17
Life	4
Literary Digest	371
Living Age	1
McCall's	72
McClure's	13
Metropolitan	6
Munsey's	3
Pathfinder	26
People's Home Journal	26
People's Popular Monthly	2
Pictorial Review	120
Red Book	8
Saturday Evening Post	203
Scribner's	16
Smith's	1
To-day's	3
Toledo Blade[1]	1
True Story	1
Woman's Home Companion	171
Woman's Home Journal	4
Yale Review	1
Public Affairs, Current Events, etc.	
Child Welfare	1
Commoner	2
Current Events	8
Current History	1
Current Opinion	6
Current Topics	2
Independent	27
Nation	2
New Republic	5
North American Review	5
Outlook	50
Public Opinion	2
Review of Reviews	52
Survey	5
World's Work	30
Educational	
American Historical Magazine	1
Educator Journal	9
Helps for Teaching	2
Indiana Educator	1
Kindergarten Review	1
Mentor	7
Modern Language Journal	1
National Geographic	115
Normal Instructor	11
Penmanship	1
Popular Educator	1
Primary Education	5
Primary Plans	6
School Journal	3
School News	2
Science and Mathematics	1
Teachers' Journal	1

[1] A daily paper with weekly supplement on Thursdays.

TABLE CXIX — CLASSIFIED LIST OF MAGAZINES — *Continued*

Women's Magazines

American Motherhood	2
American Woman	7
Boston Cooking School	1
Comfort	19
Delineator	42
Forecast	1
Gentlewoman	4
Home Magazine	1
Household	1
Household Journal	1
Housekeeper	2
Housewife	18
Illustrated Companion	2
Journal of Home Economics	2
Modern Priscilla	9
Mothers' Home Life	1
Mothers' Magazine	21
Needlecraft	4
Woman Citizen	3
Woman's Home Magazine	2
Women's Weekly	5
Women's Work	1
Woman's World	46
Women's magazines unnamed	11

Agricultural

Breeders' Gazette	5
Country Gentleman	26
Dairy Producer	2
Drovers' Journal	1
Farm and Fireside	6
Farm and Home	5
Farm Journal	8
Farm Life	7
Farm papers unnamed	21
Farmer Mechanic	1
Farmer's Guide	44
Farmer's Wife	3
Indiana Farmers' Guide	11
Iowa Homestead	1
Poultry Keeper	1
Prairie Farmer	2
Successful Farming	10

Technical, Mechanical

Illustrated World	2
Motor Age	1
Popular Mechanics	8
Popular Science Monthly	7
Scientific American	3
Technical Magazine	2

Professional

Medical Journal	6
Dental Magazine	1
American Journal of Nursing	2
Trained Nurse	1

Trade, Business

American Machinist	1
Bankers' Monthly	2
Carpenter	1
Chamber of Commerce	1
Chemical Journal	1
Credit Men's Bulletin	2
Nation's Business	1
Railway Conductor	4
System	5
Trade	2

Nature

Bird Lore	1
Birds	1
Field and Stream	1
Nature Lore	1
Recreation, Outers	1

Fine Arts

Architectural Magazine	1
Drama	1
Etude	9
House and Garden	2

Hygiene

Health	1
Life and Health	1
Mind and Body	1
Physical Culture	7
Public Health	2
Red Cross Magazine	9

Young People's Magazines

American Boy	4
Boy Life	1
Every Girl	1
St. Nicholas	1
Scouting Magazine	1
Youth's Companion	44

Miscellaneous

American Legion	1
Army and Navy Magazine	1
Association Men	6

TABLE CXIX — CLASSIFIED LIST OF MAGAZINES — *Continued*

Miscellaneous — Continued		*Miscellaneous — Continued*	
Business System[1]	2	North American World[1]	1
Continent	1	Photo Play	2
Federation[1]	2	Stockman	1
Golden Rule, Hills[1]	4	Success[1]	6
Message[1]	1	Twentieth Century[1]	1
National Inquirer[1]	1	Vick's American Monthly[1]	1
Nautilus	1	World To-day[1]	1

[1] Not listed in Severence "Guide to Periodicals Published in U. S."

II. Professional Training

COURSES

About one-fourth of the 2,072 Sunday school teachers returning blanks have at some time held public school teachers' certificates. It is fair to conclude that few of the 467 who omitted this question had ever held teachers' certificates. Of the 1,605 who answered, 159 males and 367 females, a total of 526 had been certificated as public school teachers. It is also fair to conclude that the major part of the professional training of the Sunday school teachers reporting such training has been secured in preparation for public school service.

Reporting on the number of professional courses taken in high school, normal school, college or university, 1,271 teachers list the following number of courses:

Number of Courses	*Number Reporting*	Type of Courses	Number of Persons Taking Courses		
			Total	*Males*	*Females*
No courses	736	Theory of Teaching	401	118	283
One course	130	Educational Psychology	403	116	287
Two courses	112	School Management	311	90	221
Three courses	89	History of Education	322	92	230
Four courses	203				
Five courses	1				

The median number of professional courses is zero; one-fourth of the male teachers report more than three courses, and one-fourth of the female teachers report more than two. This, however, does not take into account the 801 teachers who gave no information on this subject. The distribution of the courses as to type is shown in the right-hand portion of the above table.

An analysis of the reports of 2,072 teachers as to the

courses in religion and religious education taken in normal schools, colleges or universities, is presented here in an interesting table. Eight hundred thirty teachers give no information; 956 say they have taken no courses, and 386 report from one to six courses.

Number of Courses	*Number Reporting*	Type of Courses	Number of Persons Taking Courses		
			Total	*Males*	*Females*
No courses....	956				
One course....	128	Biblical History.....	253	103	150
Two courses ..	103	Biblical Literature.....	229	91	138
Three courses .	59	History of Religion.....	145	65	80
Four courses..	46	Missions	115	47	68
Five courses ..	23	Religious Education.....	97	43	54
Six courses ...	27	Church History	131	65	66

One-fourth of the teachers reporting have had one or more courses in religion or religious education; but the typical teacher has had no courses in these fields.

PRACTICE TEACHING

There has been virtually no practice teaching in the training of the Indiana Sunday school teachers. In reply to the inquiry on this subject, 1,082 of the 2,072 teachers ignored the question; 856 said they had had no practice teaching; 53 reported from 10 to 19 weeks; 36, from 20 to 29 weeks; 18, from 30 to 39 weeks; 14, from 40 to 49 weeks; 13, above 49 weeks. The distribution of these practice courses with reference to the types of institutions in which the courses were taken shows that 63 courses were taken in high school; 58 in county training schools; 117 in normal schools; 59 in colleges or universities; and one in a city normal school. It is evident that the practice courses which have been taken by these Sunday school teachers were intended to train public school teachers.

AVAILABLE PROFESSIONAL COURSES IN INDIANA CHURCH COLLEGES

A study of the catalogues of fourteen denominational colleges shows a minimum offering in the fields of Biblical literature and history, and in the history and science of religion. The offerings in the science and art of teaching religion in the

home, in the local church and in the community is inexcusably meagre. In Table CXX, there is an exhibit of 14 colleges founded primarily for the ends of religious education, supported by the philanthropy of churches, but devoting more than thirteen times as much energy to the preparation of teachers for the state as they do to the preparation of teachers for the church. The denominational colleges of Indiana have strained their resources to the limit to establish and maintain teacher-training courses which will meet the approval of the State Department of Education. They seem not to have felt a similar responsibility for the educational programs in the churches from which they draw their chief support.

Table CXXI paints a still sadder picture. Not only are there meagre offerings in the fields of religion and religious education, but barely one in six students who enter the ten institutions reporting on this subject enrolls in the courses in the Bible or religion and only one out of sixty-four enters the classes in religious education. Only 58 students in ten denominational colleges are majoring in religion, and 30 of these are in one college. One reason why only 386 of the 2,072 Sunday school teachers in the 256 Indiana churches have pursued courses in religion, Bible and religious education is now apparent. The fact that less than 10 per cent. of the teachers in these 256 churches are college graduates suggests that graduates from denominational colleges have not been trained in large numbers to serve the local church with the same devotion and energy which they are giving to the civic, literary and social life of the communities in which they live. Leadership for the school in the local church should come in large measure from the church college. Until these institutions are made conscious of their obligations in this direction, the cause of religious education in Indiana will limp along with mediocre leadership.

PROFESSIONAL READING

One hundred sixty-three books were named as the professional reading of the teachers who have not studied educational courses in college or other accredited institution of

TABLE CXX—NUMBER OF COURSES AND SEMESTER HOURS OFFERED BY FOURTEEN INDIANA COLLEGES DURING THE ACADEMIC YEAR OF 1920-1921 IN BIBLICAL HISTORY AND LITERATURE, HISTORY AND SCIENCE OF RELIGION, RELIGIOUS EDUCATION AND GENERAL EDUCATION, WITH DENOMINATIONAL AFFILIATIONS OF THE COLLEGES

(DATA TAKEN FROM COLLEGE CATALOGUES)

NAME OF INSTITUTION	*Number Courses in Biblical History and Literature*	*Total Semester Hours Credit in Biblical History and Literature*	*Number Courses in History and Science of Religion*	*Total Semester Hours Credit in History and Science of Religion*	*Number Courses in Religious Education*	*Total Semester Hours Credit in Religions Education*	*Number Courses in General Education*	*Total Semester Hours Credit in General Education*	DENOMINATIONAL AFFILIATION
Totals.....	134	324⅔	72	181⅔	23	44⅔	213	600	
Butler College	14	43	2[2]	4	0	0	24	69	Disciples
De Pauw University.....	7	29[3]	5	15	0	0	18[1]	57	Methodist Episcopal
Earlham College.....	5	14	3	9	0	0	13	40	Friends
Evansville College	8	19⅓	2	4	2	2⅔	20	52	Methodist Episcopal
Franklin College.....	4	12	4	9	0	0	10	26	Baptist
Goshen College	26	37⅓	3	5⅓	3	5⅓	14	38⅔	Mennonite
Hanover College.....	13	26⅔	2	5⅓	0	0	22	46⅓	Presbyterian [stitution)
Huntington College	7	9⅓	7	9⅓	5	6⅔	16	70	United Brethren (Old Con-
Indiana Central University..	6	26⅔	5	9⅓	3	3⅓	16	39	United Brethren
Manchester College	18	34⅔	15	42⅔	7	14⅔	16	45⅓	Church of the Brethren
Oakland City College.....	13[7]	28	12	33⅓	0	0	10[6]	27⅓	General Baptists
Taylor College[5].....	7	22⅔	11	32⅓	3	12	20	43⅓	Methodist Episcopal
Union Christian College[4]....	4	16	1	3	0	0	3	13	Christian
Wabash College.....	2	6	0	0	0	0	11	33	Presbyterian

[1] One seminar course, hours not stated.
[2] Includes two 3-hour courses in New Testament Greek. (Greek offering: 16 courses amounting to 44 semester hours.)
[3] Other courses available in College of Missions.
[4] A 4-year Eng. Bible Course and a 2-year Sunday school course offered but not given credit for A.B. degree.
[5] Other courses offered in Academy and Theological Seminary.
[6] Ten additional courses announced but not described.
[7] Includes five 4-term-hour courses in Hebrew and New Testament Greek.

TABLE CXXI—CERTAIN FACTS REGARDING INSTRUCTION IN BIBLE, RELIGIOUS EDUCATION AND PROFESSIONAL TRAINING FOR PUBLIC SCHOOL TEACHERS IN FOURTEEN INSTITUTIONS OF HIGHER LEARNING IN INDIANA

Institution	Number of Students Enrolled			*No. Students Enrolled in Biblical Courses for College Credit*	*No. Students Enrolled in Courses in Sunday School Theory and Practice*	*No. Students Enrolled in Public School Theory and Practice*	*No. Professors Teaching Bible Courses*		*No. Professors Teaching Sunday School Courses*		*No. Professors Teaching Public School Courses*		*Bible Courses Offered for College Credit*	*Can Student Major in Bible and Religious Education?*		*How Many Students Did So Major in 1919–1920?*
	Male	*Female*	*Total*				*Full time*	*Part time*	*Full time*	*Part time*	*Full time*	*Part time*		*Yes*	*No*	
Totals....	2,591	2,990	6,019	1,039	93	907	15	16	3	4	12	22	66	9 Yes	5 No	50
Butler College.....	257	383	640	100			2				2		14	Yes		0
DePauw University...	425	517	942	90		200	2	0	0	0	2	0	5	Yes		8
Earlham College.....	217	338	555	226			1						5	Yes		30
Evansville College.....	146	300	446	41	9	225	1	0			3	5	8	Yes		0
Franklin College.....	–	–	438	125	0		1	1					4	Yes		0
Goshen College.....	110	228	338	120	30	100	0	3	0	1	0	3	4	Yes		0
Hanover College.....	110	162	272	101	0	112	1	0			0	3	13	Yes		1
Indiana School of Religion.....	10	16	26	0			1	1							No	0
Manchester College...	315	355	670	89	48	175	4	5	2	3	3	8		Yes		8
Oakland City College..	415	503	918	50	0	0	0	3	0	0	0	0			No	0
Taylor University.....	129	110	239	47	6	19	2	1	0	0	1	1	7	Yes		3
Union Christian College	57	44	101	4	0	8	0	0	1	0			4		No	0
Wabash College.....	380		380	32		60	0	1	0	0	1	0	2		No	0
Weidner Institute.....	20	34	54	14		8		1				2			No	

learning. The list includes 24 titles which reflect the influence of public education and run the gamut from DeGarmo, White and Halleck of a generation ago to Thorndike, Monroe and Cubberley of the present time.

Title	*Number Teachers Naming Book*
Angell, *Psychology*	4
Pillsbury, *Psychology*	1
Thorndike, *Psychology*	1
Dewey, *Psychology*	1
Sanderson, *Psychology*	1
James, *Psychology*	17
James, *Psychology of Religious Experience*	1
James, *Talks to Teachers*	1
Starbuck, *Psychology of Religion*	1
Halleck, *Psychology and Psychic Culture*	1
Horne, E. L., *Psychology of Religion*	1
Swift, *The Mind in the Making*	1
Harrison, *Some Silent Teachers*	1
Harrison, *Child Training*	1
White, *Elements of Pedagogy*	1
De Garmo, *Methods*	1
Hinsdale, *Teaching the Language Arts*	1
Spencer, *Education*	1
Horne, *Philosophy of Education*	1
Seeley, *New Teacher Management*	3
Seeley, *History of Education*	4
Graves, *History of Education*	1
Monroe, *Text Book in the History of Education*	1
Cubberley, *Public School Education in the U. S.*	1

These basic books have touched but a few of the hundreds of teachers answering the inquiry regarding their professional reading.

In the field of religious education there were a scattering few of such titles as: Betts, *How to Teach Religion;* Athearn, *The Church School;* Cope, *The Modern Sunday School in Principle and Practice;* Burton and Matthews, *Principles and Ideals of the Sunday School;* Weigle, *The Pupil and the Teacher;* St. John, *Stories and Story Telling;* Littlefield, *Handwork in the Sunday School.* Outnumbering books of this type five to one were the most frequently mentioned texts of the old First Standard Course, including Moninger, *Training for Service,* 26 times; Moninger, *Elementary Teacher's Manual,* 3 times; Moninger, *Methods,* 1 time;

Welshimer, *Bible School Vision,* 1 time; Meacham, *Training to Teach,* 2 times; Oliver and Stevenson, *The Teacher Trained,* 5 times; Oliver, *Preparation to Teach,* 7 times; Hurlburt, *Teacher Training Course,* 8 times. Of the New Standard Teacher Training Course texts, Barclay, Arlo A. Brown, Baldwin, Lewis, Winchester, Slattery, Danielson are named with a total of 26 readers, the exact number accredited to Moninger's *Training for Service.* The remainder of the list is made up for the most part of the more popular elementary treatments of pedagogical and Biblical subjects.

SCHOOLS AND AGENCIES FOR TRAINING SUNDAY SCHOOL TEACHERS

For the training of the rank and file of the Sunday school teachers of the United States there have been established certain types of schools and agencies with regular courses of study and a relatively standardized organization and method. An effort has been made to find out to what extent these agencies of training have contributed to the preparation of the Indiana Sunday school teachers. The following is a list of schools and agencies which have touched 616 of the 2,072 teachers from whom information was requested; 1,456 omitted all reference to this topic in their replies.

Name of School or Agency	*Number of Times Reported*
Total	637
Primary Graded Union	30
School of Principles and Methods	59
Teacher Training Class (local church)	417
Teacher Training Class (community)	88
Community Training School	19
Chautauqua	3
Course by Chicago University of Sacred Literature	3
Bethany Assembly	1
Bible Institute	3
Teacher Training at Lutheran Institute	1
Y. M. C. A. (Lake Geneva)	1
Institute	3
Y. W. C. A. Conference	2
Bible School	2
Bible Correspondence School	1
Presbyterian Winter Conference, Short Course	1
Young People's Conference	2
Summer Conference	1

EDUCATION, TRAINING AND EXPERIENCE

One hundred twenty-five persons report graduation from one or more of the above schools during the past 21 years. The total number of persons enrolled in any of the above schools on January 1, 1920, was 83. It will be noted in the above list that the teacher-training class in the local church is the most fruitful source of teacher-training among the churches surveyed. It is significant that only 28 teacher-training classes were in operation in the 256 churches at the time these data were secured.

Some idea of the academic standards of these schools can be had from a study of the textbooks used in the classes. Seventy-five different texts are listed below; forty-one were used by but one teacher each.

Name of Text	*No. of Times Used*	*Name of Text*	*No. of Times Used*
Training the Teacher—Oliver	37	*Baptist Teacher Training Manual*	3
Teacher Evangel—Moninger	26	*Teacher Training Course*—Trumbull	3
Training for Service—Moninger	23	*Bible History*	3
Teacher and Pupil—Weigle	21	*Junior Work and Worker*	3
Teacher—Unnamed	17	*Handbook for Sunday School Workers*—Olmstead	2
Teacher Training—Hurlbut	16	*Youth and the Church*—Maus	2
Bible	15	*Church School*—Athearn	2
New Standard Teacher Training Course—Chalmers	14	*Course by Mrs. Lemereaux*	2
Teacher Training—Barclay	10	*International*	2
First Manual Teacher Training	11	*Keystone Teacher Training Course*	2
Primer of Teacher Training—Brown	8	*Life of Christ*—Barclay	2
Preparation for Teaching—Oliver	8	*Teacher Training Essentials*—H. E. Tralle	2
Lecture Course	5	*New Convention Normal*	2
Life of Christ	4	*Teacher Training Quarterly*	2
Teacher Training—Hammil	4	*Teacher and Learning*—Sheridan	2
Program of Christian Living	4	*Otterbein Teacher Training*	2
No text	4		

The following are the titles mentioned by only one teacher each: *Advanced Course; Bible and Its Meaning; Brethren; Charts; Christian Nurture; Church History; Christian Teacher Training Course; Correspondence Course; Dr. Berniger; Eiselin and Barclay; Elements of Religious Pedagogy,* Pattee; *Four Gospels; Girlhood,* Lerange; *Graded Course; How to*

Teach Religion, Betts; *Jesus of Nazareth,* Rhees; *Life of Christ,* Bosworth; *Life of Jesus; Missions in Modern Schools; Methodist Teacher Training Manual; National Teacher Training Course; Old Testament History; Origin and Teaching, New Testament; On Sunday-school Teaching; Pedagogy,* Shepherd; *Record and Letters of the Bible,* Bosworth; *Religion and Morals; Special Course by Pastor; Story Telling from Bible; Sunday-school Teacher's Bible; Talk with Training Classes,* Slattery; *Taking Men Alive; Teacher's Guide; Teacher Training,* Fischer; *Teacher Evangel, Junior; Teachers' Life of Christ; Teaching Values of Life of Christ,* Barclay; *Training Book Number One; Twentieth Century New Testament; What the Bible Teaches; The Worker and His Bible.*

CONVENTIONS AND TEACHERS' MEETINGS

Only 629 teachers replied to the request for information regarding attendance upon conventions of Sunday school workers. Of this number, 271 attended a Sunday school convention during the year preceding the survey of their church. The median for those replying is 2. About two-thirds did not reply to this question. One-fourth of the one-third that did reply attended no conventions during the year; one-fourth attended more than three conventions each.

Two-thirds did not reply to the question regarding teachers' meetings in the local church; 253 said they did not attend such meetings and 373 said they did attend. Of the one-third replying to this inquiry, half attended fewer than 8.6 meetings during the year and half attended more than that number. The median number of meetings attended by men was 11.5 and by women 6.8. Only 57 out of the 2,072 teachers report attendance upon a community teachers' meeting.

A summary of the foregoing statements regarding the professional training of Sunday school teachers need only refer to the meagre service of denominational colleges in this direction; the scanty and undirected professional reading; the small fraction of teachers reached by the denomi-

national and interdenominational teacher-training programs; the elementary character of the work attempted by these agencies; and, finally, to the relatively small proportion who attend conventions, teachers' meetings and similar means of professional growth. The professional training of the rank and file of these teachers is practically *nil.*

TABLE CXXII — THE NUMBER OF YEARS A TEACHER HAS TAUGHT IN SUNDAY SCHOOLS AS SHOWN BY THE TEACHING EXPERIENCE OF 1,698 INDIANA SUNDAY SCHOOL TEACHERS

Number of Years Taught in Sunday Schools	Teachers Reporting Having Taught the Number of Years Indicated		
	both sexes *Number*	males *Number*	females *Number*
	1,698	470	1,228
0	118	33	85
1	195	45	150
2	155	38	117
3	133	22	101
4	114	26	88
5	99	26	73
6	95	25	70
7	66	15	51
8	71	20	51
9	28	9	19
10–14	220	64	156
15–19	107	33	74
20–24	96	35	60
25–29	90	26	64
30–34	52	23	29
35–39	29	10	19
40–44	27	12	15
45–49	7	3	4
50–54	4	4	0
55–59	2	0	2
60–70	1	1	0
Statistical Measures:	*Total*	*Males*	*Females*
Median	6.5	8.2	6.0
Q_1	2.7	3.0	2.6
Q_3	14.7	19.2	12.7

(Table based on data from 470 of 563 males, and 1,228 of 1,509 females, or 1,698 out of 2,072 of the teachers included in this survey.)

TABLE CXXIII—AGE-GROUPS OF PUPILS TAUGHT IN THE PAST AND NUMBER OF YEARS TAUGHT IN SUNDAY SCHOOLS BY 1,323 INDIANA SUNDAY SCHOOL TEACHERS

Number of Years Taught in Sunday School	Number Reporting Years Taught in Sunday School	All Ages	4–24	6 Years Up	4–5	6, 7, 8	9, 10, 11	12, 13, 14	15, 16, 17	18–24	Adult	Any 2 Consecutive Age-Groups	Any 2 Not Consecutive Age-Groups	Any 3 Consecutive Age-Groups	Any 3 Not Consecutive Age-Groups	Any 4 Consecutive Groups	Any 4 Consecutive or Not Consecutive	Any 5 Consecutive or Not Consecutive	Any 6 Consecutive or Not Consecutive	Any 7 Consecutive or Not Consecutive
Number reported teaching each age-group	1,323	56	6	6	83	122	175	96	37	30	71	297	75	136	30	57	36	9	1
Less than 1 year	26	11	0	0	2	3	3	1	0	0	0	6	0	0	0	0	0	0	0
1 year	94	0	0	0	9	15	20	12	2	1	2	22	1	7	1	2	0	0	0
2 years	133	1	0	0	16	17	25	18	3	2	10	33	3	5	0	0	0	0	0
3 "	106	0	1	0	11	15	18	7	3	1	2	33	6	7	0	1	1	0	0
4 "	107	0	0	0	13	8	19	9	7	3	5	16	6	13	3	3	1	1	0
5 "	90	1	0	0	5	13	18	6	2	3	2	25	5	4	4	0	1	1	0
6 "	87	0	0	0	5	11	16	10	1	2	4	22	5	4	3	2	1	1	0
7 "	58	2	1	0	0	5	7	6	3	0	4	12	2	8	2	3	3	0	0
8 "	63	2	1	0	5	4	7	5	0	3	2	14	5	7	3	3	2	0	0
9 "	22	0	0	0	1	3	1	1	1	0	0	4	2	6	0	1	2	0	0

Age-Groups Taught

10	"	86	2	0	0	3	5	10	3	1	2	5	24	7	13	3	5	2	1	0
11	"	24	0	0	0	2	3	1	0	0	1	0	7	2	4	2	1	1	0	0
12	"	43	1	1	0	3	2	5	3	2	1	3	10	5	4	1	0	2	0	0
13	"	17	0	0	0	1	0	1	3	0	1	3	4	1	1	1	1	0	0	0
14	"	25	1	0	0	0	2	6	1	3	0	0	8	1	1	0	0	2	0	0
15	"	45	2	0	1	0	2	3	3	1	0	4	9	6	9	1	1	2	1	0
16	"	15	1	0	0	1	2	2	1	0	0	0	1	1	3	0	2	1	0	0
17	"	10	0	0	1	1	0	0	1	0	1	1	3	1	1	0	0	0	0	0
18	"	10	1	0	0	0	1	0	0	1	0	0	2	0	0	1	2	2	0	0
19	"	7	0	0	0	0	0	1	0	1	0	0	0	1	1	0	1	2	0	0
20	"	63	4	1	1	1	3	3	2	2	1	2	14	5	10	1	9	3	1	0
21	"	6	0	0	0	0	1	1	1	0	1	0	1	0	1	0	0	0	0	0
22	"	5	0	0	0	0	0	0	0	0	0	1	3	0	0	0	1	0	0	0
23	"	7	0	0	0	0	0	1	0	1	0	0	2	0	2	0	0	0	1	0
24	"	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0
25 years and over		172	27	1	3	4	7	7	3	3	7	21	22	10	25	4	17	8	2	1

(Table based on data from 1,323 of the 2,072 teachers included in this survey.)

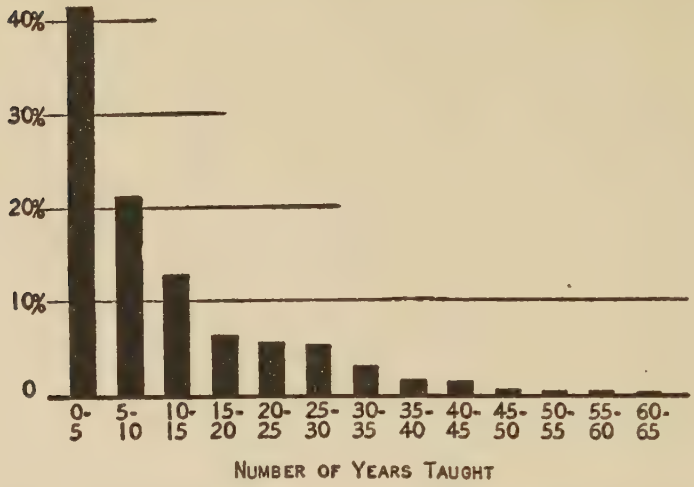

Chart LXI — 1,698 Indiana Sunday School Teachers Distributed with Reference to the Number of Years the Teacher Has Taught in a Sunday School.

III. Teaching Experience

Twenty-seven Sunday school teachers report college teaching experience; twelve report normal school teaching experience. The median for both groups is 2.5 years. Four hundred thirty-two report public school teaching experience, with a median experience of 5.2 years.

Three hundred seventy-four of the 2,072 teachers did not state their experience as Sunday school teachers. The experience of the 470 males and 1,228 females who did reply, varied from zero to 59 years. The median for both sexes was 6.5 years; for males, 8.2 years, and for females, 6.0 years. One-fourth of the teachers have taught less than 2.7 years; and one-fourth have taught more than 14.7 years. (See Table CXXII and Chart LXI.)

The teaching experience of many teachers covers a large pupil age-range. Classes sometimes contain pupils from six to sixty years of age. When the classes are confined to a

specified age limit, it often happens that a teacher will, during a period of a few years, be transferred from one group to another until the whole school has been covered. For example, note, on Table CXXIII, that one teacher who has taught 5 years has taught classes including all ages. Following the five-year group through the columns, you come to 25 teachers who in five years have taught two consecutive age-groups, such as the primary and junior groups; the next column lists 5 teachers who in 5 years have taught two groups not consecutive, such as the primary and senior groups. A study of this entire table will show how diversified has been the teaching experience of the Indiana Sunday school teacher.

It will be pointed out in a later chapter that the typical Sunday school teacher does his work without supervision. The professional growth through undirected teaching is almost a negligible quantity.

IV. Summary

There are as many Indiana Sunday school teachers who have had three years of high school training as there are who have not had that amount of schooling. Two hundred thousand Sunday school pupils are taught each Sunday by Indiana teachers who have had less than ten years of schooling.

The religious reading of Indiana Sunday school teachers consumes between three and four hours each week. Ten books are read annually and church and Sunday school papers are read with some regularity. Such journals of religious education as *The Church School, The Christian Educator,* and *The Sunday School Worker* are virtually unknown to the rank and file of Indiana Sunday school teachers. *The Ladies' Home Journal, the Literary Digest, the American,* and the *Saturday Evening Post* are the most popular of the general magazines.

Besides the 526 teachers who have made some preparation for public school teaching, the professional training of the Indiana Sunday school teachers is almost negligible. The rank and file of Sunday school teachers have had no courses

in the Bible, religion or religious education in any institution of higher learning.

The church colleges of Indiana have made little contribution to the training of the Sunday school teachers of the state. They have established special departments for the training of public school teachers; but they have given little attention to the task of preparing teachers for the church schools of Indiana.

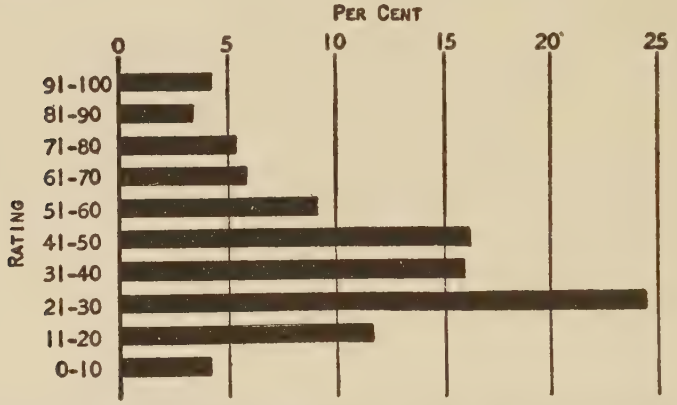

CHART LXII — 1,374 INDIANA SUNDAY SCHOOL TEACHERS RATED ON A PERCENTAGE BASIS INVOLVING GENERAL EDUCATION, PROFESSIONAL TRAINING AND TEACHING EXPERIENCE. (SEE TABLE CXXXVIII.)

The professional reading of the Indiana Sunday school teachers has included only a very few of the standard texts in the science and art of teaching religion.

Schools of Principles and Methods and teacher-training classes in local churches have furnished the major portion of such training as the Sunday school teachers of the state have had. Brief training courses, with textbooks of a mediocre type, taught by teachers with no professional training, comprise the quantity and quality of the training courses that have been conducted in this state. The great mass of teachers, however, have been untouched by even this type of training. There was little enthusiasm for teacher-training in the schools surveyed. *The Sunday school teachers of Indiana are, as a class, untrained.*

EDUCATION, TRAINING AND EXPERIENCE

The typical Indiana Sunday school teacher has taught in Sunday school six and one-half years. The teaching has covered a wide age-range. The teaching has been almost entirely without supervision, hence it has had little value as a means of improving the quality of teaching. Unsupervised teaching experience generally confirms bad teaching habits.

The good common sense of conscientious men and women save them from many pedagogical pitfalls; but spiritual malpractice is sure to result from the well-intentioned service of the untrained, and uninformed. The preparation of the Indiana Sunday school teachers for the high and holy task of teaching religion is most pathetically meager.

Chapter XIV

STANDARDS AND METHODS

I. Measuring Success In Teaching

Eleven criteria were given to the teachers in 256 Indiana churches and they were asked to indicate which ones they used in determining the success of their work. To this request 1,680 teachers responded. The following are the criteria, with the percentage of the teachers using each.

Members of the class understand their lesson—58.5 per cent.
Interest of the class—81.1 per cent.
Members are able to repeat the important verses of the lesson during the lesson period—24.2 per cent.
Members are able to repeat the important verses at the end of the quarter—10.6 per cent.
High percentage of regular attendance—57.2 per cent.
Members apply truths of the lesson to daily life—43.6 per cent.
Number of members who join church—30.1 per cent.
Number of members of church in your class who show a growth in spiritual life—25.6 per cent.
Examination, oral—11.8 per cent.
Examination, written—2.5 per cent.
Coöperation of members of the class in carrying out activities—18.1 per cent.

An examination of Table CXXIV will show that there is practical unity of opinion as to these standards on the part of both sexes. Both rank class interest, the ability to make the class understand the lesson, and high regular attendance as the three most important criteria. Both agree that mastering the verbal text of the lesson is of relatively minor importance; both make church membership a minor criterion, and both

TABLE CXXIV—THE STANDARDS USED BY 1,680 SUNDAY SCHOOL TEACHERS TO DETERMINE THE SUCCESS OF THEIR TEACHING

Standards	Teachers Using Standards Indicated					
	Both Sexes		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total reporting..	1,680	100.	450	26.8	1,230	73.2
(a) Members of the class understand the lesson...	983	58.5	244	54.2	739	60.1
(b) Interest of the class..	1,362	81.1	367	81.6	995	80.1
(c) Members are able to repeat the important verses of the lesson during the lesson period....	407	24.2	47	10.4	360	29.3
(d) Members are able to repeat the important verses at the end of the quarter.....	178	10.6	19	4.2	159	12.9
(e) High per cent. of regular attendance.....	961	57.2	258	57.3	703	57.2
(f) Members apply truths of the lesson to daily life.....	733	43.6	216	48.0	517	42.0
(g) Number of members who join the church....	505	30.1	148	32.9	357	29.0
(h) Number of members who show a growth in the spiritual life.....	430	25.6	136	30.2	294	23.9
(i) Examinations, oral...	199	11.8	35	7.8	164	13.3
(j) Examinations, written	42	2.5	9	2.0	33	2.7
(k) Coöperation of members of class in carrying on activities.....	304	18.1	91	20.2	213	17.3

(Table based on data from 550 of 563 males, and 1,230 of 1,509 females, or 1,680 of 2,072 teachers included in this survey.)

dispense with examinations almost entirely as a method of testing their classroom work. There is a recognition of the value of the application of the lesson to life on the part of nearly half the teachers; and about one-sixth have caught the social significance of religion and recognize it in their teaching program. Table CXXV will show the use of these standards by the teachers of nineteen different age-groupings.

The criteria used need to be refined and defined and measuring scales should be created to assist the teacher in self-evaluation of classroom procedure.

TABLE CXXV—THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 1,378 INDIANA SUNDAY SCHOOL TEACHERS AND STANDARDS USED TO DETERMINE THE SUCCESS OF THEIR TEACHING

Standards Used	*Number Reporting*	Age-Groups Taught					
		4, 5	4-11	4-17	6, 7, 8	6-11	6-17
Number Reporting on Age Groups	1,378	86	69	11	126	52	22
(a) Members of the class understand the lesson	807	52	36	6	77	35	15
(b) Interest of the class	1,119	64	58	9	98	41	15
(c) Members are able to repeat the important verses of the lesson during the lesson period	333	39	27	4	67	25	6
(d) Members are able to repeat the important verses at the end of the quarter	139	10	12	3	23	12	3
(e) High per cent. of regular attendance	791	42	34	6	61	33	13
(f) Members apply truths of the lesson to daily life	626	25	21	5	46	20	12
(g) Number of members who join the church	425	3	7	1	18	6	6
(h) Number of members of church in your class who show a growth in spiritual life	367	7	9	4	14	4	6
(i) Examinations, oral	212	9	5	4	23	10	2
(j) Examinations, written	35	2	1	0	1	1	1
(k) Coöperation of members of class in carrying on activities	262	6	3	1	5	2	5

(Table based on data from 1,378 of 2,064 teachers included in this survey.)

TABLE CXXV — *Continued*

Age-Groups Taught												
9, 10, 11	9-14	9-24	12-14	12-17	12+	15-17	15+	18-24	18+	21+	25+	*All Ages*
167	91	14	166	74	9	71	78	90	18	11	220	3
113	54	7	103	49	5	41	37	52	10	4	109	2
139	72	14	142	58	7	56	60	78	15	9	181	3
46	26	3	35	9	3	10	6	10	1	0	15	1
23	7	2	16	5	1	5	4	6	1	0	6	0
106	60	6	102	44	4	49	41	58	7	3	120	2
75	41	4	80	33	3	43	36	51	12	5	119	0
64	32	6	73	33	3	36	28	37	9	4	59	0
40	20	5	46	24	3	24	25	43	7	7	78	1
36	15	1	33	7	0	4	2	9	2	1	8	1
7	3	1	3	2	0	2	5	4	1	0	1	0
21	15	5	41	22	3	16	25	32	5	4	51	0

TABLE CXXVI—THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 1,559 INDIANA SUNDAY SCHOOL TEACHERS AND CHARACTER OF PREPARATION MADE FOR TEACHING THE LESSON

Things Done in Preparation of the Lesson	No. Reptg.	Age-Groups of Pupils Taught						
		4, 5	4–11	4–17	6, 7, 8	6–11	6–17	9, 10, 11
Number reporting on preparation of lesson	1,559	101	77	12	137	58	22	195
a. Pray for guidance in your teaching	1,280	72	60	11	108	46	18	160
b. Read the lesson over carefully to make sure that you understand	1,447	90	67	9	123	54	21	186
c. Outline the lesson (determining questions to be asked, indicating verses to be memorized and points to be emphasized	702	27	18	6	54	19	10	91
d. Do you usually write these out?								
Yes	327	11	2	1	12	13	2	48
No	864	55	43	9	101	26	15	112
e. Select illustrations which apply to daily life	812	36	21	4	56	29	9	116
f. Master the Biblical setting	505	17	12	3	23	10	7	59

(Table based on data from 1,559 of 2,072 teachers included in this survey.)

TABLE CXXVI — *Continued*

Age-Groups of Pupils Taught											
9–14	9–24	12–14	12–17	12+	15–17	15+	18–24	18+	21+	25+	*All Ages*
99	15	189	84	11	77	90	101	20	13	255	3
86	12	151	70	7	68	75	92	19	13	209	3
95	15	181	80	10	75	83	94	20	13	228	3
48	5	96	41	7	38	48	56	7	4	126	1
24	1	40	18	5	16	23	46	3	4	57	1
55	10	112	41	5	43	54	31	9	6	136	1
49	7	104	46	5	50	43	74	10	11	139	3
29	8	69	26	4	29	34	54	6	10	102	3

II. Lesson Preparation

Here are the things which 1,935 Indiana Sunday school teachers say they do in preparation for the teaching of a Sunday school lesson:

82.5 per cent.—Pray for guidance.
93.0 per cent.—Read the lesson over carefully to make sure of understanding it.
43.9 per cent.—Outline the lesson, determine questions to be asked, verses to be memorized, and points to be emphasized.
20.9 per cent.—Write out the outlines.
50.0 per cent.—Select illustrations which apply to life.
30.3 per cent.—Master the Biblical setting.

In other words, nearly all Sunday school teachers read their lesson over carefully; and nearly half make mental note of the important points and the leading questions to be asked. Only a few write out the lesson outline. Seven out of ten teachers make no effort to master Biblical setting. Half of the teachers select illustrations which will apply the "truths" of the lesson to the lives of the pupils. The fact that four out of every five teachers "pray for guidance" as a part of their lesson preparation is a measure of the spiritual motive which dominates the Sunday school teachers of Indiana. See Table CXXVI.

But when do Sunday school teachers prepare their lessons? The following statements will indicate when 1,628 Indiana teachers say they prepare their lessons:

43.5 per cent.—Set aside a definite night each week for lesson preparation.
49.6 per cent.—Prepare their lessons early Sunday morning or late Saturday night.
2.6 per cent.—Study the lesson during the opening exercises of the Sunday school.
26.7 per cent.—Have some time definitely set aside daily. (Most of this group are also included with those who have a definite night each week for study.)

1.6 per cent.—Prepare the lesson when the class reads the lesson at the beginning of the recitation.

Table CXXVII shows, among other things, that more men than women prepare their lessons early Sunday morning or late Saturday night.

In view of the foregoing statements, it is interesting to have 1,495 of the 2,072 teachers tell the amount of time they spend each week in the preparation of their Sunday school lessons. One-fourth of the men spend less than 60.4 minutes each week; one-fourth spend more than 128.7 minutes; between these two quartiles are half the men teachers. The median is 75.6 minutes.

Each week one-fourth of the women spend less than 58.6 minutes on their Sunday school lessons, and one-fourth spend 124.7 minutes; the median for women being 66.7 minutes. That is to say, there are as many women Sunday school teachers who, each week, spend less than 66.7 minutes on

TABLE CXXVII—THE TIME WHEN PREPARATION IS MADE FOR THE TEACHING OF THE NEXT SUNDAY'S LESSON BY 1,628 INDIANA SUNDAY SCHOOL TEACHERS

Time When Lesson Is Prepared	Teachers Checking Time Indicated					
	both sexes		males		females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Total number of teachers reporting	1,628	100.	423	26.0	1,205	74.0
(a) A definite night during the week	705	43.3	165	39.0	540	44.8
(b) Early Sunday morning or late Saturday night	808	49.6	257	60.8	551	45.7
(c) During the opening exercises of the church school	42	2.6	14	3.3	28	2.3
(d) Some time definitely set aside daily	434	26.7	99	23.4	335	27.8
(e) Prepared at the time when the class reads the lesson at the beginning of the recitation	26	1.6	7	1.7	19	1.6

(Table based on data from 423 of 563 males and 1,205 of 1,509 females, or 1,628 of 2,072 teachers included in this survey.)

TABLE CXXVIII — THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 1,283 INDIANA SUNDAY SCHOOL TEACHERS AND THE MINUTES SPENT WEEKLY IN PREPARATION OF THE SUNDAY SCHOOL LESSON

Number of Minutes Spent in Preparation of School Lesson	Totals	Age-Groups of Pupils Taught at Present							
		4, 5 Yrs.	4–11 Yrs.	4–17 Yrs.	6, 7, 8 Yrs.	6–11 Yrs.	6–17 Yrs.	9, 10, 11 Yrs.	9–14 Yrs.
Totals..	1,283	78	72	10	93	50	26	151	95
0– 9.....	3	0	2	0	0	0	0	1	0
10– 19.....	9	2	0	0	0	1	0	3	0
20– 29.....	27	7	1	1	5	2	2	2	3
30– 39.....	178	19	18	0	22	12	4	31	14
40– 49.....	56	2	4	2	4	3	0	8	6
50– 59.....	23	1	1	0	4	0	0	5	1
60– 69.....	403	25	28	3	37	14	10	55	31
70– 79.....	7	1	0	0	0	0	0	1	2
80– 89.....	12	0	1	0	1	0	0	1	2
90– 99.....	83	5	2	1	5	5	2	5	6
100–109.....	8	0	1	0	0	0	0	0	1
110–119.....	4	0	0	0	1	1	0	0	0
120–129.....	218	7	8	2	10	7	5	21	16
130–139.....	3	0	0	0	0	0	0	0	0
140–149.....	4	1	1	0	0	0	0	0	0
150–199.....	105	4	5	0	3	1	0	7	9
200–299.....	60	3	0	0	0	0	3	5	1
300–399.....	47	0	0	0	1	2	0	5	2
400–499.....	24	1	0	1	0	2	0	1	1
500–599.....	4	0	0	0	0	0	0	0	0
600–699.....	5	0	0	0	0	0	0	0	0

(Table based on data from 1,283 of 2,072 teachers included in this survey.)

TABLE CXXVIII — *Continued*

AGE-GROUPS OF PUPILS TAUGHT AT PRESENT

9–24 *Yrs.*	12–14 *Yrs.*	12–17 *Yrs.*	12+ *Yrs.*	15–17 *Yrs.*	15+ *Yrs.*	18–24 *Yrs.*	18+ *Yrs.*	21+ *Yrs.*	25+ *Yrs.*	*All Ages*
12	141	66	10	62	72	89	16	11	226	3
0	0	0	0	0	0	0	0	0	0	0
0	1	1	0	0	0	1	0	0	0	0
0	1	1	0	0	1	0	0	0	1	0
0	17	8	0	7	9	2	1	0	14	0
0	7	5	0	3	2	4	1	1	4	0
0	5	1	0	1	0	1	0	0	3	0
6	46	24	3	15	24	18	3	2	58	1
0	0	0	0	0	1	0	0	0	2	0
0	1	0	0	0	2	1	0	0	2	1
1	10	6	1	8	1	5	3	0	17	0
0	0	0	0	1	2	0	0	0	3	0
0	1	1	0	0	0	0	0	0	0	0
3	21	5	3	13	14	26	3	5	48	1
0	1	0	0	1	0	0	0	0	1	0
0	1	0	0	0	0	1	0	0	0	0
1	14	8	0	7	8	8	3	0	27	0
1	3	1	2	5	2	9	0	3	22	0
0	7	3	1	0	2	10	1	0	13	0
0	3	1	0	1	3	1	1	0	8	0
0	1	0	0	0	1	0	0	0	2	0
0	1	1	0	0	0	2	0	0	1	0

their lessons as there are those who spend more time. Table CXXVIII shows the relative amount of time spent in lesson preparation by teachers of various age-groups.

Of 1,516 teachers reporting, 658 use the Bible and Lesson Quarterly exclusively in preparing their lessons; and 858 use additional lesson helps.

III. Methods of Questioning

To show the methods of questioning used in the various age-groups, the teachers were asked to indicate which of the following questions they would ask their present class if they were teaching a lesson on the "Golden Rule":

Under what conditions did Jesus present the Golden Rule?
Explain what the Golden Rule means.
Repeat the Golden Rule.
Tell a story that you have read which illustrates the Golden Rule.
Give illustration showing how your friends have used the Golden Rule.
Give illustrations of failure to use the Golden Rule.
Give illustrations of where you can use the Golden Rule.

Eleven hundred ninety-nine teachers answered these questions and also gave the age-groups of their Sunday school classes.

Table CXXIX shows that these questions are used indiscriminately by a large percentage of the teachers of all grades. The use of the negative with relation to the positive is virtually the same in all age-groups. There is a uniformity of distribution of the questions in age-groups which cover a wide area—as 4-17 years; 6-17 years; 9-24 years; 12-24 years. The percentage of teachers who used, as a criteria for the testing of their teaching, the statement, "Members apply truths of their lesson to daily lives," was 43.6. (See Table CXXV.) It is interesting to note that the percentage of those who asked their pupils to give illustrations of how their friends have used the Golden Rule, was 43.3; and the percentage of those

TABLE CXXIX—THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 1,199 INDIANA SUNDAY SCHOOL TEACHERS AND THE CHARACTER OF QUESTIONS ASKED BY TEACHER DURING A CLASS RECITATION OF THE LESSON ON THE "GOLDEN RULE"

Character of Questions Asked	Totals	Age-Groups of Pupils Taught at Present																		
		4, 5 Yrs.	4–11 Yrs.	4–17 Yrs.	6–8 Yrs.	6–11 Yrs.	6–17 Yrs.	9–11 Yrs.	9–14 Yrs.	9–24 Yrs.	12–14 Yrs.	12–17 Yrs.	12–24 Yrs.	15–17 Yrs.	15–24 Yrs.	18–24 Yrs.	18 Yrs.	21 Yrs.	25 Yrs.	All Ages
Totals....	1,199	64	66	10	83	46	23	158	90	14	143	63	10	55	69	74	15	12	201	3
Under what conditions did Jesus present the Golden Rule?	566	11	13	4	26	15	10	66	42	4	73	32	4	27	42	48	12	7	129	1
Explain what the Golden Rule means.....	827	32	39	4	50	30	17	114	62	10	107	46	8	37	52	50	10	9	148	2
Repeat the Golden Rule	681	51	43	9	55	27	14	91	59	8	87	31	6	35	41	35	4	5	79	1
Tell a story that you have read, which illustrates the Golden Rule	593	32	37	5	54	23	12	94	40	5	77	29	5	23	29	36	8	6	77	1
Give illustrations showing how your friends used the Golden Rule	527	24	17	6	35	22	9	68	46	4	72	24	6	29	23	41	6	8	86	1
Give illustrations of failure to use the Golden Rule	503	19	21	4	29	20	9	68	41	4	67	32	6	23	26	41	6	2	84	1
Give illustrations of where you can use the Golden Rule.....	642	29	23	4	42	22	10	92	57	6	83	35	6	34	38	47	9	7	97	1

(Table based on data from 1,199 of the 2,072 teachers included in this survey.)

who asked how the pupils could use the Golden Rule was 51.6. Fifty-one (80 per cent.) of the teachers of children 4 and 5 years of age and 79 (or 40 per cent.) of the teachers of groups 25 years of age and above asked their classes to "Repeat the Golden Rule."

The table seems to show an instinctive tendency to make the lesson plain and helpful rather than a conscious application of the fine art of questioning.

TABLE CXXX — THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 675 INDIANA SUNDAY SCHOOL TEACHERS AND TIME WHEN THE LESSON ASSIGNMENT IS MADE

Age-Groups of Pupils Taught	Total Reporting		Time When Lesson Assignment Is Made: Number of Teachers Who Make the Assignment at			
			The beginning of the recitation		The end of the recitation	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Totals....	675	100.0	70	10.4	605	89.6
4–5 years	16	2.4	1	1.4	15	2.5
4–11 "	28	4.1	1	1.4	27	4.3
4–17 "	4	0.6	0	.0	4	0.7
6–7–8 "	41	6.1	8	11.4	33	5.5
6–11 "	24	3.6	1	1.4	23	3.8
6–17 "	15	2.2	2	2.9	13	2.1
9–10–11 "	124	18.4	8	11.4	116	19.2
9–14 "	52	7.7	3	4.3	49	8.1
9–24 "	8	1.2	1	1.4	7	1.2
12–13–14 "	98	14.5	9	12.9	89	14.7
12–17 "	39	5.8	3	4.3	36	6.0
12 "	5	0.7	0	.0	5	0.8
15–16–17 "	33	4.9	5	7.1	28	4.6
15 "	52	7.7	5	7.1	47	7.8
18–24 "	43	6.4	8	11.4	35	5.8
18 "	6	0.9	1	1.4	5	0.8
21 "	7	1.0	1	1.4	6	1.0
25 "	78	11.6	3	18.6	65	10.7
All ages	2	0.3	0	.0	2	0.3

(Table based on data from 675 of the 2,072 teachers included in this survey.)

IV. The Assignment of Lessons

Nine out of ten teachers, regardless of age-group taught (See Table CXXX), assign their lesson at the close of the recitation. The median time consumed in lesson assignments is 5 minutes (See Table CXXXI). Of 1,205 teachers reporting on the lesson assignment, 550 said they assumed the pupils

TABLE CXXXI—THE NUMBER OF MINUTES SPENT IN MAKING THE LESSON ASSIGNMENT FOR THE FOLLOWING SUNDAYS BY 641 INDIANA SUNDAY SCHOOL TEACHERS

Number Minutes Spent in Assignment	Number Teachers Using Indicated Time in Making Lesson Assignment	
	Males	*Females*
Totals....	164	477
0	15	46
1	6	12
2	22	58
3	28	83
4	4	14
5	68	184
6	2	4
7	0	4
8	0	6
9	0	1
10	16	57
11 or more	3	0
Statistical Measures:		
Median	5.0	5.0
Q_1	2.9	3.0
Q_3	5.7	5.8

(Table based on data from 164 of 563 males and 477 of 1,509 females, or 641 of 2,072 teachers included in this survey.)

would take the next lesson and made no assignment. Table CXXXII, however, shows, among other facts, a tendency to direct the study of pupils. This tendency to guide the work of students does not appear to be affected by age-groups.

There are signs of the presence of a definite, but not widespread, demand for approved standards and methods in the educational work of the teachers who replied to the questions

TABLE CXXXII — THE AGE-GROUPS OF PUPILS TAUGHT AT PRESENT BY 1,205 INDIANA SUNDAY SCHOOL TEACHERS AND THINGS DONE BY THE TEACHER IN ASSIGNING THE LESSON FOR THE NEXT SUNDAY

Things Done by Teacher in Making Assignment	Totals	Age-Groups of Pupils Taught at Present																	
		4, 5 Yrs.	4–11 Yrs.	4–17 Yrs.	6–8 Yrs.	6–11 Yrs.	6–17 Yrs.	9–11 Yrs.	9–14 Yrs.	9–24 Yrs.	12–14 Yrs.	12–17 Yrs.	12–24 Yrs.	15–17 Yrs.	15–24 Yrs.	18–24 Yrs.	18 Yrs.	21 Yrs.	25 Yrs.	All Ages
Totals	1,205	57	65	9	93	39	24	154	91	13	153	63	10	53	70	79	11	12	206	3
Teacher makes "No Assignment"	133	17	12	1	21	11	1	12	8	1	6	8	3	6	3	6	1	1	15	0
Assume that students will take the next lesson	550	10	21	5	38	9	13	73	39	7	76	25	5	20	31	36	7	8	125	2
Indicate the important points to study	390	3	19	2	20	14	7	67	25	4	64	23	2	21	25	31	4	4	52	3
Give supplementary written questions for the students	80	2	0	0	3	1	4	14	6	3	11	5	0	5	6	7	1	2	10	0
Supplementary questions orally	165	3	5	1	6	10	1	23	16	3	26	10	0	12	20	11	0	3	14	1
Show the students how to study	211	5	9	0	14	12	5	51	19	4	35	15	1	7	10	9	1	0	13	1
Have students collect practical applications of the lesson	181	6	6	0	7	4	2	36	13	1	30	14	1	12	11	16	0	1	20	1
Clear up difficulties	191	7	5	1	9	7	3	36	12	1	30	16	1	8	17	12	0	0	24	2
Make individual assignments	252	4	4	0	7	6	5	38	20	5	38	18	1	17	23	29	1	5	30	1
Set some problems for whole class to work at	234	8	5	1	14	7	1	50	23	2	39	17	2	11	14	22	1	2	13	2

(Table based on data from 1,205 of the 2,072 teachers included in this survey.)

on these topics. The *upper one-fourth* are struggling to better the conditions of the Sunday school; and this survey shows the presence of a group of earnest and progressive teachers who will respond gladly to a forward-looking educational program. There are, however, the unmistakable marks of pedagogical "quackery." The great majority are doing the best they can with the light they have.

Chapter XV

CLASSIFICATION OF INDIANA SUNDAY SCHOOL TEACHERS

I. Need of a Classification Plan

It has seemed desirable to devise some plan for classifying the Sunday school teachers of Indiana on the basis of general education, professional training, and teaching experience. Such a plan should make it possible to group the entire teaching body into a few general classes to which could be applied certain scales or units of measurement to indicate degrees of proficiency in each element entering into the classification. It is quite customary to group public school teachers into classes on the basis of scholarship, training and experience. Incentives in the form of promotions, increased salary, or other rewards are used to encourage teachers to meet the conditions necessary to pass from lower to higher grades. It is hoped that a similar use may be made of a plan to classify Sunday school teachers.

II. The Plan Described

On the opposite page will be found a plan for the classification of Sunday school teachers. (See Table CXXXIII.) It assumes that in addition to high moral character and a profound religious experience, the three elements most essential to a successful Sunday school teacher are general education, professional training, and teaching experience. On the scale of 100 per cent., it was assumed that these three elements should be rated 50 per cent., 35 per cent. and 15 per cent., respectively. The fact that teaching experience in the Sunday

TABLE CXXXIII — A CLASSIFICATION PLAN FOR SUNDAY SCHOOL TEACHERS ON THE BASIS OF GENERAL EDUCATION, PROFESSIONAL TRAINING AND TEACHING EXPERIENCE

Class	*General Education*	*Group*	*Professional Training*	*Grade*	*Teaching Experience*
A 50 per cent.	Sixteen or more years of schooling	1. 35 per cent.	(a) Five courses in Religious Education, two of which may be general education courses, or (b) three years in approved community training school	a. 15 per cent.	Three years or more
B 40 per cent.	Fourteen years of schooling and less than sixteen	2. 25 per cent.	Three religious education courses in college or normal school, or (b) two years in community training school, or (c) one year in community training school and 40 weeks in teacher training class	b. 10 per cent.	Two years
C 30 per cent.	Twelve years of schooling and less than fourteen	3. 15 per cent.	(a) Twenty-four weeks in community training school, or (b) sixty weeks in approved teacher training course, or school of Principles and Methods	c. 5 per cent.	One year
D 20 per cent.	Ten years of schooling and less than twelve	4. 10 per cent.	(a) Forty weeks in teacher training class, or (b) equivalent lessons in community training school and Schools of Principles and Methods	d. 0 per cent.	Less than one year
E 10 per cent.	Eight years of schooling and less than ten	5. 5 per cent.	Ten weeks in teacher training class or equivalent in schools of Principles and Methods, or summer conferences		
F 5 per cent.	Less than eight years of schooling	6. 0 per cent.	Less than ten weeks of teacher training		

school is usually unsupervised and therefore not highly conducive to professional growth led this item to be rated relatively low. General education was given the major rating because it was recognized that a trained, well-informed mind can most skilfully meet and master the problems that confront a religious leader in the present age.

Three columns on the classification chart are divided as follows:

First Column: General Education

Class A. All teachers who have had sixteen or more years of schooling. This includes all who have had four or more years of college or university training. *Rating,* 50 *per cent.*

Class B. All teachers who have had fourteen years of schooling and less than sixteen. *Rating,* 40 *per cent.*

Class C. All teachers who have had twelve years of schooling and less than fourteen. *Rating,* 30 *per cent.*

Class D. All teachers who have had ten years of schooling and less than twelve. *Rating,* 20 *per cent.*

Class E. All teachers who have had eight years of schooling and less than ten. *Rating,* 10 *per cent.*

Class F. All teachers who have had less than eight years of schooling. *Rating,* 5 *per cent.*

Second Column: Professional Training

Group 1. (a) Five courses in religious education in college or in normal school, two of which may be general education courses, or (b) Three years in an approved community training school. *Rating,* 35 *per cent.*

Group 2. (a) Three religious education courses in college or normal school, or (b) Two years in community training school, or (c) One year in community training school and 40 weeks in teacher training class. *Rating,* 25 *per cent.*

Group 3. (a) Twenty-four weeks in community training school, or (b) Sixty weeks in approved teacher training course, or school of principles and methods. *Rating,* 15 *per cent.*

Group 4. (a) Forty weeks in teacher training class or equivalent lessons in community training school

and schools of principles and methods. *Rating,* 10 *per cent.*

Group 5. Ten weeks in teacher training class or equivalent in schools of principles and methods, or summer conferences. *Rating,* 5 *per cent.*

Group 6. Less than ten weeks of teacher training. *Rating,* 0 *per cent.*

The following definitions have been used in the application of this standard to the teachers of Indiana:

a. A *course* for the purpose of this classification is a class in college or teacher-training school of college grade reciting two or three hours each week for one semester.
b. A *community training school* is a community school offering a course of study covering a period of years (usually three) and continuing from 24 to 30 weeks each year, with a required number and distribution of courses for graduation.
c. A *teacher training class* in the local church or community includes any course of instruction given in the church or community for the purpose of training Sunday school teachers and officers.
d. A *summer conference course,* for purposes of this classification, must have a regular course of instruction for the training of teachers, with fixed standards for certificate or other recognition.
e. A *school of principles and methods* is an intensive five- or ten-day school or institute organized under denominational or interdenominational auspices, requiring not fewer than twenty class periods and providing for departmental specialization.

Third Column: Teaching Experience

Grade a. Three years of teaching experience, two of which may have been in public or private schools. *Rating,* 15 *per cent.*

Grade b. Two years of teaching experience, one of which may have been in public or private schools. *Rating,* 10 *per cent.*

Grade c. One year of teaching experience. *Rating,* 5 *per cent.*

Grade d. Less than one year of teaching experience. *Rating,* 0 *per cent.*

TABLE CXXXIV—THE GENERAL EDUCATION, SEX, AND RURAL AND URBAN LOCATION OF 1,374 INDIANA SUNDAY SCHOOL TEACHERS

General Education	Rural and Urban						Rural				Urban			
	Both male and female		Male		Female		Both male and female		Male		Female		Both male and female		Male		Female	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Totals..	1,374	100.	364	26.5	1,010	73.5	344	100.	111	32.3	233	67.7	1,030	100.	253	24.6	777	75.4
Class A[1]....	162	11.8	90	24.7	72	7.1	22	6.4	11	9.9	11	4.7	140	13.6	79	31.2	61	7.9
Class B.....	78	5.7	21	5.8	57	5.6	14	4.1	5	4.5	9	3.9	64	6.2	16	6.3	48	6.2
Class C.....	396	28.8	52	14.3	344	34.1	66	19.2	11	9.9	55	23.6	330	32.0	41	16.2	289	37.2
Class D.....	236	17.2	65	17.9	171	16.9	49	14.2	23	20.7	26	11.2	187	18.2	42	16.6	145	18.7
Class E.....	393	28.6	102	28.0	291	28.8	162	47.1	52	46.8	110	47.2	231	22.4	50	19.8	181	23.3
Class F.....	109	7.9	34	9.3	75	7.4	31	9.0	9	8.1	22	9.4	78	7.6	25	9.9	53	6.8
Median cases fall in.....	Class D		Class D		Class C		Class E		Class E		Class E		Class C		Class C		Class C	

[1] See page 430 for explanation of Class A, B, C, etc.

TABLE CXXXV—THE PROFESSIONAL TRAINING, SEX, AND RURAL OR URBAN LOCATION OF 1,374 INDIANA SUNDAY SCHOOL TEACHERS

Professional Training	Rural and Urban Communities						Rural Communities						Urban Communities					
	Both male and female		Males		Females		Both male and female		Males		Females		Both male and female		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Totals Reptg.	1,374	100.	364	26.5	1,010	73.5	344	100.	111	32.3	233	67.7	1,030	100.	253	24.6	777	75.4
Class 1..	89	6.5	48	13.2	41	4.1	13	3.8	7	6.3	6	2.6	76	7.4	41	16.2	35	4.5
Class 2..	84	6.1	24	6.6	60	5.9	8	2.3	1	0.9	7	3.0	76	7.4	23	9.1	53	6.8
Class 3..	110	8.0	27	7.4	83	8.2	23	6.7	7	6.3	16	6.9	87	8.4	20	7.9	67	8.6
Class 4..	222	16.2	44	12.1	178	17.6	51	14.8	14	12.6	37	15.9	171	16.6	30	11.9	141	18.1
Class 5..	159	11.6	32	8.8	127	12.6	32	9.3	4	3.6	28	12.0	127	12.3	28	11.1	99	12.7
Class 6..	710	51.7	189	51.9	521	51.6	217	63.1	78	70.3	139	59.7	493	47.9	111	43.9	382	49.2
Median cases fall in	Class 6		Class 6		Class 6		Class 6		Class 6		Class 6		Class 5		Class 5		Class 6	

TABLE CXXXVI—THE TEACHING EXPERIENCE, SEX, AND THE RURAL OR URBAN LOCATION OF 1,374 INDIANA SUNDAY SCHOOL TEACHERS

Teaching Experience	Rural and Urban Communities						Rural Communities						Urban Communities					
	Both male and female		Males		Females		Both male and female		Males		Females		Both male and female		Males		Females	
	Number	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*	*Number*	*Per Cent.*
Totals Reporting	1,374	100.	364	26.5	1,010	73.5	344	100.	111	32.3	233	67.7	1,030	100.	253	24.6	777	75.4
a. Three years or more...	978	71.2	278	76.4	700	69.3	235	68.3	83	74.8	152	65.2	743	72.1	195	77.1	548	70.5
b. Two years.	130	9.5	29	8.0	101	10.0	40	11.6	11	9.9	29	12.4	90	8.7	18	7.1	72	9.3
c. One year..	171	12.4	35	9.6	136	13.5	47	13.7	11	9.9	36	15.5	124	12.0	24	9.5	100	12.9
d. Less than one year..	95	6.9	22	6.0	73	7.2	22	6.4	6	5.4	16	6.9	73	7.1	16	6.3	57	7.3
Median cases fall in.....	Group a		Group a		Group a		Group a		Group a		Group a		Group a		Group a		Group a	

III. The Plan Applied to Sunday School Teachers

Among the 2,072 teachers who returned question schedules, 1,374 gave full information as to all the facts required for the use of the Sunday School Teachers' Classification Plan described in the foregoing pages. Accordingly these teachers have been grouped first into the six general-education classes; then, into the six professional groups; then, into the four teaching experience grades.

Throwing the 1,374 teachers into the three general groups we get the following table:

General Education			Professional Training			Teaching Experience		
Class	*Number*	*Per Cent.*	*Group*	*Number*	*Per Cent.*	*Grade*	*Number*	*Per Cent.*
Class A..	162	11.8	Group 1..	89	6.5	Grade a..	978	71.2
Class B..	78	5.7	Group 2..	84	6.2	Grade b..	130	9.5
Class C..	396	28.8	Group 3..	110	8.0	Grade c..	171	12.4
Class D..	236	17.2	Group 4..	222	16.2	Grade d..	95	6.9
Class E..	393	28.6	Group 5..	159	11.6			
Class F..	109	7.9	Group 6..	710	51.7			
Median case falls in Class D			Median case falls in Group 6			Median case falls in Grade a		

The median Sunday school teacher, of the 1,374 rated above, has had ten to twelve years of schooling, less than ten weeks of teacher-training and three or more years of experience. Tables CXXXIV, CXXXV, and CXXXVI should be carefully studied. The different ratings of male and female teachers, and urban and rural teachers, are shown in these tables.

IV. Education, Training and Teaching Experience

Table CXXXVII is a combination of Tables CXXXIV, CXXXV, and CXXXVI. The first column to the left shows the six general education classes. Each class should be read

TABLE CXXXVII — A TEACHER-CLASSIFICATION CHART SHOWING 1,374 INDIANA SUNDAY SCHOOL TEACHERS DISTRIBUTED WITH REFERENCE TO SEX, AND CERTAIN DESIGNATED CLASSIFICATION GROUPS BASED UPON YEARS OF GENERAL EDUCATION, PROFESSIONAL TRAINING AND TEACHING EXPERIENCE

					Both Rural and Urban											
					Both Sexes				Male				Female			
				Group	*a*	*b*	*c*	*d*	*a*	*b*	*c*	*d*	*a*	*b*	*c*	*d*
				Teaching Experience	15%	10%	5%	0%	15%	10%	5%	0%	15%	10%	5%	0%
General Education			*Per Cent. Rating*	*Per Cent. → Rating*												
				Totals 1,374	978	130	171	95	278	629	35	22	700	101	136	73
Class A 50%	Professional Training	1.....	35%	64	58	2	4	..	37	1	3	..	21	1	1	..
		2.....	25	38	33	..	3	2	15	..	2	..	18	..	1	2
		3.....	15	25	24	..	1	..	10	..	1	..	14	..	..	..
		4.....	10	19	16	3	..	..	7	2	..	..	9	1	..	..
		5.....	5	6	5	1	..	..	2	1	..	..	3	..	..	..
		6.....	0	10	6	2	..	2	6	1	..	2	..	1	..	..
Class B 40%	Professional Training	1.....	35%	10	8	1	1	..	2	..	..	..	6	1	1	..
		2.....	25	14	10	2	2	..	3	..	1	..	7	2	1	..
		3.....	15	22	18	..	2	2	4	..	2	2	14	..	..	..
		4.....	10	20	16	2	1	1	4	..	..	..	12	2	1	1
		5.....	5	2	2	..	..	..	..	..	..	..	2	..	..	..
		6.....	0	10	7	..	2	1	2	..	..	1	5	..	2	..

		1.....	35%	13	12	1	..	..	3	..	..	..	9	1	..	..
Class	Profes-	2.....	25	28	23	3	2	..	3	..	..	..	20	3	2	..
C	sional	3.....	15	33	26	1	4	2	1	..	1	..	25	1	3	2
	Train-	4.....	10	103	77	12	13	1	8	1	..	..	69	11	13	1
30%	ing	5.....	5	51	39	4	6	2	6	..	3	..	33	4	3	2
		6.....	0	168	91	29	29	19	15	4	4	3	76	25	25	16
		1.....	35%	2	2	..	..	..	2	..	..	..	..	..	..	..
Class	Profes-	2.....	25	1	1	..	..	..	..	..	..	..	1	..	..	..
D	sional	3.....	15	16	13	..	3	..	2	..	..	..	11	..	3	..
	Train-	4.....	10	41	38	1	..	2	13	..	..	..	25	1	..	2
20%	ing	5.....	5	37	26	4	4	3	6	1	..	..	20	3	4	3
		6.....	0	139	79	22	20	18	29	5	2	5	50	17	18	13
		1.....	35%	..	..	..	..	..	..	..	..	..	..	..	..	..
Class	Profes-	2.....	25	3	3	..	..	..	..	..	..	..	3	..	..	..
E	sional	3.....	15	14	11	2	..	1	4	..	..	..	7	2	..	1
	Train-	4.....	10	33	26	3	1	3	6	1	..	1	20	2	1	2
10%	ing	5.....	5	46	40	2	3	1	9	..	1	..	31	2	2	1
		6.....	0	297	197	24	51	25	59	8	8	5	138	16	43	20
		1.....	35%	..	..	..	..	..	..	..	..	..	..	..	..	..
Class	Profes-	2.....	25	..	..	..	..	..	..	..	..	..	..	..	..	..
F	sional	3.....	15	..	..	..	..	..	..	..	..	..	..	..	..	..
	Train-	4.....	10	6	6	..	..	..	1	..	..	..	5	..	..	..
5%	ing	5.....	5	17	15	1	1	..	2	1	..	..	13	..	1	..
		6.....	0	86	50	8	18	10	17	3	7	3	33	5	11	7

(For interpretation of this table see pages 435, 438 and 439.)

in connection with everything to the right of it, between the open spaces.

The second column gives the six professional groups for each of the six general education classes and this column should be read in connection with everything to the right of it.

Immediately below the title of the table is a column, running entirely across the page, giving the four grades of teach-

TABLE CXXXVIII — GENERAL EDUCATION, PROFESSIONAL TRAINING AND TEACHING EXPERIENCE OF 1,374 INDIANA SUNDAY SCHOOL TEACHERS RATED ON A PERCENTAGE BASIS

(For method of rating see pages 429-431.)

Percental Rating		Totals	Rural and Urban Communities	
			Males	*Females*
Total reporting....		1,374	364	1,010
	Percentage			
100%	4.3	58	37	21
95	...	2	1	1
90	3.3	45	20	25
85	...	1	0	1
80	3.7	50	18	32
75	1.6	22	7	15
70	3.9	53	15	38
65	1.9	26	11	15
60	2.7	37	4	33
55	6.4	88	12	76
50	5.4	74	12	62
45	11.0	150	28	122
40	5.7	78	18	60
35	10.1	142	40	102
30	7.0	96	19	77
25	17.4	239	63	176
20	7.2	99	33	66
15	4.5	61	11	50
10	3.2	43	12	31
5	0.8	10	3	7
Statistical Measures:				
Mode		25%		
Q_1		27.3	Median	Median
Median		39.9	41.3	39.8
Q_3		57.2		

(Table based on data from 1,374 of the 2,072 teachers included in this survey.)

ing experience for both sexes with percentages designated for each grade.

If the reader will now fix his eye on the column marked "Totals" near the top of the table, he will find, just to the right of the grand total, the number 978. This indicates that there are 978 teachers who are in grade *a* as to teaching experience. Each of these teachers is entitled to 15 per cent. on this item. Just below 978 is the number 58. This means that 58 teachers who are in grade *a* in teaching experience are also in group 1

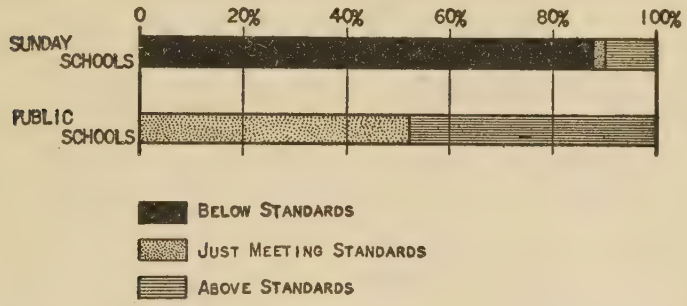

CHART LXIII — PERCENTAGE OF INDIANA PUBLIC SCHOOL TEACHERS "ABOVE," "BELOW" AND "JUST MEETING" THE MINIMUM STANDARDS FOR RURAL PUBLIC SCHOOL TEACHERS COMPARED WITH THE PERCENTAGES OF INDIANA SUNDAY SCHOOL TEACHERS SURVEYED "ABOVE," "BELOW," AND "JUST MEETING" EQUIVALENT STANDARDS.

as to professional training and in class A as to general education. Each of the 58 teachers would rate 100 per cent. In like manner the other columns should be interpreted.

Classifying the 1,374 teachers on a percentage basis for purposes of more simple grouping, we get Table CXXXVIII, which reveals to us the startling fact that the largest single group of teachers are 25 per cent. efficient on the basis of our Classification Plan. The median for all groups is 39.9 per cent. for rural teachers, the median is 29.8 per cent. for males, and 30.3 per cent. for females; for urban teachers the median is 45.3 per cent. for males, and 43.1 per cent. for females. One-fourth of all the teachers are below 27.3 per cent.; one-

TABLE CXXXIX — THE PRESENT AGE (BY FIVE-YEAR AGE-GROUPS) AND GENERAL EDUCATION (BY TWO-YEAR AGE-GROUPS ABOVE ELEMENTARY SCHOOL) OF 1,867 INDIANA SUNDAY SCHOOL TEACHERS

Years of General Education			Total in Each Class	Per Cent.	10–14	15–19	20–24
Male Teachers							
		Totals....	492	26.35	1	23	32
Class F	Less than 8 years.....		49	9.95	1	3	0
" E	8.0– 9.99 "		146	29.67	0	4	9
" D	10.0–11.99 "		88	17.89	0	5	3
" C	12.0–13.99 "		75	15.24	0	8	10
" B	14.0–15.99 "		31	6.30	0	3	5
" A	16.0–above "		103	20.93	0	0	5
Female Teachers							
		Totals....	1,375	73.65	9	158	178
Class F	Less than 8 years.....		101	7.35	3	1	9
" E	8.0– 9.99 "		433	31.49	5	32	27
" D	10.0–11.99 "		264	19.20	0	51	18
" C	12.0–13.99 "		432	31.42	1	71	100
" B	14.0–15.99 "		63	4.58	0	3	11
" A	16.0–above "		82	5.96	0	0	13
Male and Female Teachers							
		Totals....	1,867	100.00	10	181	210
Class F	Less than 8 years.....		150	8.03	4	4	9
" E	8.0– 9.99 "		579	31.01	5	36	36
" D	10.0–11.99 "		352	18.85	0	56	21
" C	12.0–13.99 "		507	27.16	1	79	110
" B	14.0–15.99 "		94	5.03	0	6	16
" A	16.0–above "		185	9.91	0	0	18

TABLE CXXXIX — *Continued*

PRESENT AGES, IN YEARS, OF SUNDAY SCHOOL TEACHERS

25–29	30–34	35–39	40–44	45–49	50–54	55–59	60–64	65–69	70–74	75–79	80–84
38	59	73	59	70	50	35	17	19	7	6	3
1	3	6	8	7	9	4	1	4	1	1	0
5	16	21	13	23	16	14	8	9	2	4	2
2	7	8	14	15	13	12	2	3	3	1	0
10	12	13	8	6	3	0	3	1	1	0	0
4	2	2	7	3	3	1	0	1	0	0	0
16	19	23	9	16	6	4	3	1	0	0	1
169	184	195	162	126	83	54	37	15	3	2	0
7	14	22	12	20	3	7	1	2	0	0	0
42	58	72	69	45	36	20	16	7	2	1	0
27	31	47	27	25	15	13	5	4	1	0	0
63	59	35	40	21	18	11	11	1	0	0	0
10	11	8	5	6	5	1	2	1	0	0	0
19	11	11	9	9	6	2	2	0	0	0	0
207	243	268	221	196	133	89	54	34	10	8	3
8	17	28	20	27	12	11	2	6	1	1	0
48	74	93	82	68	52	34	24	16	4	5	2
29	38	55	41	40	28	25	7	7	4	1	0
73	71	48	48	27	41	11	14	2	1	1	0
14	13	10	12	9	8	2	2	2	0	0	0
35	20	34	18	25	12	6	5	1	0	0	1

fourth are above 57.2 per cent. There are as many below 39.9 per cent. as there are above that per cent. *The typical Indiana Sunday school teacher,* if our sampling is representative, *is a 40 per cent. teacher on the basis of general education, professional training and teaching experience.* Male teachers in the city, grade higher than female city teachers. Female rural teachers grade slightly higher than the male rural teachers. City teachers grade higher than rural teachers.

Chart LXII, on page 410, shows graphically the rating of 1,374 Indiana Sunday school teachers. Table CXLI shows that teachers rating low in general education are not confined to the older teachers, and suggests that the graduates of the Indiana high-schools and colleges are not being secured in sufficient numbers for the teaching service of the churches.

V. Sunday School and Public School Teachers

In order to be eligible to teach in the rural public schools of Indiana, a person must have graduated from an accredited high school, must possess a one-year teacher's certificate, and must have received at least twelve weeks of instruction in an approved summer school or its equivalent. The professional training given in the twelve-weeks' summer school comprises two of the three courses offered for a period of sixty days.

All of the rural public school teachers in Indiana meet this standard; 48 per cent. are above the minimum standard.

An equivalent of this minimum standard for Sunday school teachers would require twelve years of schooling and 180 recitation periods in professional and Biblical subjects. Applying this standard to the 1,374 Indiana Sunday school teachers, we find but 2.04 per cent. who just meet the standard, 10.11 per cent. who are above the minimum standard, and 87.84 per cent. who are below it. Chart LXIII, on page 439, shows graphically the relative rating of Indiana rural public school teachers and both rural and urban Sunday school teachers.

The churches of Indiana can not retain their leadership unless they find some way to improve the teaching efficiency in the church schools.

VI. Summary

The median Indiana Sunday school teacher has had eleven years of schooling.

The median Indiana Sunday school teacher has had fewer than ten weeks of professional training.

The median Indiana Sunday school teacher has had six and one-half years of teaching experience.

Counting 50 per cent. for general education, 35 per cent. for professional training and 15 per cent. for teaching experience, the typical Indiana Sunday school teacher would grade 39.9 per cent., and the largest single group of teachers would grade 25 per cent.

Compared with the rural public school teachers of Indiana, it may be said that *87.7 per cent. of all of the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers in the state.*

It is well to recall, in connection with these startling statements, the superb spiritual preparation of the Indiana Sunday school teachers, and to express the conviction that, under wise leadership, they will "study diligently" that they may become workmen who can "rightly divide the word of God."

Chapter XVI

SUPERVISION OF TEACHING

I. By General Superintendents

THE SUPERINTENDENT AS ADMINISTRATOR AND SUPERVISOR

The chief executive officer of the Sunday school is called *superintendent.* As superintendent, this officer has been charged with the duty of administering the regular program of the school, recruiting its teaching force, building up its attendance, holding workers' conferences, directing its finances, etc. But all this is administrative, not supervisory. The task of the supervisor is to improve the quality of instruction and to increase the efficiency of administration. The supervisor works within the system which the executive is operating. He tests results, introduces new methods, guides teachers and officers in the development of new processes and in the acquisition of skill in the performance of their several duties. It is quite possible for one person to act both as executive and as supervisor; but supervision and administration remain two distinct functions.

This chapter will present the data secured in the survey of 255 Indiana churches on the subject of supervision. This part of the inquiry had for its objective the answer to these questions: "To what extent is religious education actually supervised in Indiana churches?" "By whom are the church schools supervised?" "What are the characteristic methods of supervision?"

GENERAL QUALIFICATIONS OF SUPERINTENDENTS

The Indiana Sunday school superintendents are voluntary workers selected because of their interest in church work in general and in the religious training of boys and girls in

particular. All of the 256 superintendents furnished some information regarding themselves and their work. Fifty-two failed to answer the question as to salary, but all the remainder replied that they served the Sunday school without financial remuneration. That the Sunday school superintendents are selected from the dependable lay workers of the local church is shown by the fact that the median for the length of church membership of 240 superintendents is 21.7 years, and the median for the length of time which these superintendents have been teachers in a Sunday school is 5 years. The median age of 249 superintendents is 41.2 years, which is approximately that of the male Sunday school teacher. One-fourth of them are under 34.7 years, and one-fourth are over 50.5 years. The typical Sunday school superintendent does not let the duties of the office seriously interfere with his regular business.

The experience of the median Sunday school superintendent as a superintendent is 3.3 years, but the median length of time the 255 superintendents have held their present offices is somewhat shorter. One-fourth have held their present positions less than 1.1 year; one-fourth have been in their present position more than 5.4 years: but the middle point of service is 2.4 years. This virtually means that every two or three years new sets of executive and supervisory officers are placed in charge of the Sunday schools of Indiana.

These superintendents come to their office with almost no training for, or experience in, educational supervision. Only 16 of the 255 report experience as public school supervisors; and only 50 have taught in public or private schools. Of the 50 teachers who had had public school experience, 43 had taught in the elementary grades, 14 in high schools or academies, 2 in normal schools and 7 in colleges or universities.

One-fourth of the 237 superintendents reporting on the amount of their schooling have attended school less than 8.2 years; one-fourth have attended more than 13.5 years; the median for all of these superintendents is 8.8 years. There are as many who have had less than nine years of instruction as there are who have had more than that amount of schooling.

How many of these superintendents actually attempt to supervise the education work under their direction or to secure such supervision? Two hundred fifty-two superintendents furnished information on this subject. One hundred fifty-six said that no attempt whatever was made to supervise the work of their schools. The remaining ninety-six report supervision by one or more of the following persons: the superintendent of the Sunday school, 65; director of religious education, 6; departmental superintendents, 22; assistant superintendents, 3; supervisor of teaching, 3; pastor, 15.

MOTIVES FOR ACCEPTING SUPERINTENDENCY

The same motives which influence men and women to become Sunday school teachers influence them to assume the leadership of a school. The dominant motive in all cases is a desire to render service to the church in this way.

The influences which led 255 Indiana superintendents into their present position, in the order of their relative ranking, are:

Desire to render service to the church in this manner...	108
No one else available	90
Outside pressure	39
Interest in the moral and religious education of children	27
Enjoyment in supervising and improving teaching	3
Love for administrative work	3

While the position is literally forced upon a large number of superintendents, the motive which induces the majority of them to accept the work, even under pressure, is love of church, love of society or love of children.

SUPPLY, PLACEMENT AND RETENTION OF TEACHERS

The Supply of Teachers. One of the most important tasks of an educational administrator is the supply and placement of teachers. Many Sunday school superintendents feel that their chief duty is to keep the teaching ranks recruited. Seventy-six superintendents report that they have

no difficulty in securing teachers; 174 report this as one of their problems. When asked why people declined to become Sunday school teachers, the following were given as the chief reasons: (1) Indifference; (2) personal sense of inability; (3) lack of consecration; (4) unwillingness to take responsibility; (5) involves too much work; (6) unwillingness to leave adult class; (7) lack of education, and (8) lack of adequate training classes. It is interesting to note that not a single superintendent gave as a reason for his shortage of teachers "graded lessons too difficult."

Table CXL, however, indicates very clearly that it is harder to find teachers for a school using graded lessons than for one which uses ungraded lessons.

TABLE CXL—GRADED OR UNGRADED LESSON SYSTEMS IN USE IN 249 INDIANA SUNDAY SCHOOLS AND THE DIFFICULTY OF OBTAINING SUNDAY SCHOOL TEACHERS

Gradation of Lesson Systems	Total Number	Schools Using the Lesson Systems Indicated			
		Reporting "no difficulty" in finding Sunday school teachers		Reporting "difficulty" in finding Sunday school teachers	
		Number	Per Cent.	Number	Per Cent.
Graded	48	8	16.7	40	83.3
Ungraded	128	45	35.1	83	64.9
Both Graded and Ungraded	73	22	30.1	51	69.9

(Table based on data from 249 of 256 schools surveyed.)

The Placement of Teachers. One hundred ninety, out of two hundred fifty-two superintendents replying to the inquiry, say they do not make a serious effort to suit the ability of the teacher to the age and general character of the pupils in the classes. This single admission is one of the strongest possible evidences of the incapacity of the average Sunday school superintendent to direct an educational program.

The Transfer of Teachers. On the question of the transfer of teachers, 230 superintendents reported:

124 said that teachers had been transferred to other classes upon their recommendations; and 106 said that they had no authority to transfer teachers. This power is vested in various bodies in the schools of Indiana such as (1) the church business meeting; (2) the official governing church board; (3) the church committee on religious education; (4) the pastor; (5) the church school business meeting; (6) the church school cabinet; etc. The power to transfer teachers is vested in the superintendent in fewer than 50 per cent. of the cases. Unless the superintendent is given large power to control the placement of his teachers he should not be held responsible for the character of the educational work of the school.

Fifty-seven superintendents report the transfer of one or more teachers during a twelve-month period for the following reasons:

Seven transferred three teachers each for inability to teach pupils of a given age.

Five transferred three teachers each, and one five teachers, for inability to discipline pupils of a given age.

Three transferred two teachers each; thirty transferred three each; six transferred five each, and one transferred seven teachers "because there was greater need of their services in another class or office."

Dismissal of Teachers. The dismissal of teachers is very rare in the Indiana Sunday schools. Of the 247 officers reporting on this subject, 91.5 per cent. did not dismiss a single teacher during the preceding twelve month period. Eighteen superintendents (7.3 per cent.) dismissed one teacher each, two (0.8 per cent.) dismissed two teachers each; and one (0.4 per cent.) dismissed three teachers. One hundred thirteen said they did not have the authority to dismiss teachers, this power being exercised by other persons or bodies in the church or church-school.

There will surely be cases in all schools in which the teacher is maladjusted, incompetent and otherwise unfit to continue in charge of the class. Unless the supervising officer has the power to transfer or remove such teachers, great harm is sure to come to the pupils who ought, above all else, to be protected

from spiritual malpractise. Fear of injuring the feelings of adults may seriously injure the lives of children.

The Resignation of Teachers. To what extent is the teaching body depleted each year because teachers resign or "give up" teaching? One hundred five, or 41.8 per cent., of 251 superintendents reporting on this subject, did not lose a single teacher during the year previous to their report by reason of resignation. The median loss per school during the year, for the entire 251 schools, was one teacher for each school. The following table will show the causes to which 146 superintendents attribute the loss of 353 teachers during one year:

Reasons For Giving Up Teaching	*Number*	*Per Cent.*
Lack of harmony with administration	11	3.1
Too much time required to prepare lessons	17	4.8
Lacking interest in the work	38	10.8
Inability to interest the class	20	5.7
Inability to discipline the class	5	1.4
Home duties	47	13.3
Removal from community	110	31.2
Feeling of inability to teach	14	4.0
Results do not justify effort	3	0.8
Illness	67	19.0
Marriage	21	6.0

At least two-thirds of these 353 teachers gave up teaching for causes which were clearly justifiable. Many of the 110 teachers who "removed from the community" will doubtless "take up" teaching again in the communities to which they have gone. That the volunteer system of supplying teachers is attended by so little loss from resignations is probably due largely to two causes: (1) the religious motive which caused the teacher to enter the service, and (2) the lack of strictly enforced standards of efficiency in the schools.

Substitute Teachers. The superintendent is responsible for furnishing substitute teachers in 185 out of 242 cases. In 31 cases this responsibility is left to the teachers; in 15 cases to the departmental superintendents, in 2 cases, to a special officer; and in 9 cases to other persons not designated. The substitute teachers are not supplied with the

TABLE CXLI—THE GRADATION OF LESSON SYSTEMS IN USE IN 248 INDIANA SUNDAY SCHOOLS AND THE PERSON RESPONSIBLE FOR FURNISHING THE SUBSTITUTE TEACHER

Gradation of Lesson Systems	Number of Schools Reporting Which Have Lesson Systems as Indicated	Number of Schools Which Report That the Person Responsible for Furnishing the Substitute Teacher Is the—				
		General Supt.	Departmental Supt.	Special Officer	Teacher	Other Person
Graded	49	34	7	1	14	3
Ungraded	128	105	2	1	19	5
Both Graded and Ungraded	71	47	13	0	29	5

(Table based on data from 248 of the 256 schools surveyed.)

regular teachers' outline, in 135 out of 233 cases. The substitute teacher is notified that he is expected to supply for the regular teacher at various times according to the plans reported by 239 superintendents. Ninety-six of these superintendents notify substitute teachers during the preceding week; 95 notify them early Sunday morning; 18 notify them Sunday morning after they arrive at the church; and 30 use a combination of these plans. As to the supply of substitute teachers 143 out of 249 superintendents say they have no definite

TABLE CXLII—THE GRADATION OF LESSON SYSTEMS IN USE IN 231 INDIANA SUNDAY SCHOOLS AND WHETHER OR NOT THE SUBSTITUTE TEACHER IS PROVIDED WITH THE REGULAR TEACHER'S OUTLINE OF THE LESSON

Gradation of Lesson Systems	Total No. of Schools Reporting Which Have Lesson Systems of the Kind Indicated	Schools Reporting That the Substitute Teacher Is—			
		Not provided with the regular teacher's outline of the lesson		Provided with the regular teacher's outline of the lesson	
		Number	Per Cent.	Number	Per Cent.
Graded	44	19	43.1	25	56.9
Ungraded	116	74	63.7	42	36.3
Both Graded and Ungraded	71	41	57.7	30	42.3

(Table based on data from 231 of the 256 schools surveyed.)

plan but that they pick out substitute teachers from Sunday to Sunday as the need arises; 47 appoint a substitute teacher for each class or grade; 44 appoint two or three general substitute teachers and use them as they may be needed; 11 use combinations of the foregoing plans.

Table CXLI indicates that in schools using graded lessons there is a tendency to throw the responsibility of securing supply teachers on to the teachers themselves. The table shows

TABLE CXLIII—THE GRADATION OF LESSON SYSTEMS IN USE IN 242 INDIANA SUNDAY SCHOOLS AND TIME WHEN THE SUBSTITUTE IS USUALLY INFORMED HE IS TO TEACH

Time When Substitute Teacher Is Informed	*No. of Schools*	Graded Lessons	Ungraded Lessons	Both Graded and Ungraded Lessons
		47	*124*	*71*
		Number Using Time Indicated	*Number Using Time Indicated*	*Number Using Time Indicated*
During the preceding week		23	33	39
On Sunday morning after church school begins...		14	65	15
On Sunday morning (two or three hours before class time)		1	10	7
During the preceding week and on Sunday morning after church school begins		2	9	5
On Sunday morning after church school begins and on Sunday morning (two or three hours before class time)		0	1	0
During the preceding week and on Sunday morning (two or three hours before class time).....		2	2	3
During the preceding week, on Sunday morning after church school begins, and on Sunday morning (two or three hours before class time).....		3	1	2
Other plan.....		0	0	0
"No definite time".....		2	3	0

(Table based on data from 242 of the 256 schools surveyed.)

that 28.5 per cent. of the schools using graded lessons leave the selection of supply teachers to the regular teachers, while only 14.8 per cent. of the schools using ungraded lessons leave the selection of substitutes to the regular teachers. Table CXLII indicates clearly that the regular teachers in schools using graded lessons are more apt to provide the substitute teachers with their lesson outlines than is the case in schools using ungraded lessons. The influence of graded lessons on the problem of the substitute teacher is shown also by Table CXLIII. This table shows, for example, that in schools using graded lessons 48.9 per cent. of the substitute teachers are notified "during the previous week"; while in schools using ungraded lessons only 26.6 per cent. are notified at that time.

Public Recognition of Teachers. Three out of every four of the 247 superintendents reporting on the subject make no attempt to recognize publicly the services of teachers. Thirty-nine of them hold public installation services; thirteen introduce the newly elected teachers and officers to the school; four have the teachers' names published in the local papers; two provide for a paragraph of recognition in the local church paper; one sends the names of his teachers to the *Western Christian Advocate;* one asks each teacher to take publicly a pledge of faithful service; one mentions the names of the teachers in his quarterly report; and one mentions the teachers by name in his public prayer on the day of their election.

TRAINING OF TEACHERS WHILE IN SERVICE

An attempt was made to find the quality and quantity of opportunity for improvement available for the teachers in the Sunday schools of Indiana. Chapter IV made it clear that *the average teacher is unprepared to teach religion when he enters the teaching service.* The following paragraphs will make it equally clear that *the average church provides its teachers with no means of improving while they are in the teaching service.*

There are at least six types of agencies which are available as means of improving teachers while in service:

THE TEACHER-TRAINING CLASS. Only twenty-eight teacher-training classes were found in the 256 churches surveyed. Eleven of these classes were held on Sunday morning for the special benefit of prospective teachers. A little more than half of these classes meet weekly throughout the year; one-sixth meet weekly for one quarter of the year and about one-sixth, for half of the year.

TEACHERS' MEETINGS. Thirty-six schools reported teachers' meetings. These meetings with one exception are held on week-day evenings. Fifteen hold weekly meetings; fifteen hold monthly meetings; four hold quarterly meetings; one meets semi-annually; the rest meet from five to nine times a year at the call of the superintendent or pastor. *The rank and file of the Sunday schools do not have regular teachers' meetings.*

DEMONSTRATION OF MODEL LESSONS. Only one demonstration class was reported and it met monthly on Friday evenings at nine o'clock. Out of the 2,072 teachers who returned question schedules only forty-one said they had attended a model or demonstration lesson during the preceding twelve months.

REGULAR AND HELPFUL SUPERVISION. Three superintendents reported regular and helpful supervision for their teachers each Sunday morning.

A STUDY OF CLASSROOM METHODS. There was no such study reported.

VISITING OTHER TEACHERS. This agency of growth and training was not reported by a single superintendent.

CORRESPONDENCE STUDY. Not a single superintendent reported the use of this method of training for teachers in service.

METHODS OF CLASSROOM SUPERVISION

It has already been pointed out that no attempt is made at supervision in 62 per cent. of the schools included in this survey. Of the 38 per cent. which receive some amount and quality of supervision, 67.7 per cent. is in charge of the regular superintendents; 22.9 per cent. is in charge of depart-

mental superintendents; 15.6 per cent. is in charge of the pastor; 6.3 per cent. is in the hands of directors of religious education; and the remaining 6.2 per cent. is divided equally between the assistant superintendents and the supervisors of teaching.

TABLE CXLIV—THE METHODS USED BY 252 INDIANA SUNDAY SCHOOL SUPERVISORS OF TEACHERS AND OFFICERS IN THE SUPERVISION OF CLASS TEACHING

Method Used	Supervisors Who Report Using Method Indicated	
	Number	*Per Cent.*
Total number reporting supervision....	96	100.
(a) Visiting the class and offering suggestions for improvement of the teaching, giving helps to the teacher in the method of questioning, how to assign the lesson, helps in the preparation of the lesson.....	41	42.8
(b) Giving suggestions in the method of discipline....	45	46.9
(c) Checking the accuracy and value of the facts taught.....	16	6.7
(d) Citing sources of supplementary material and helps.	25	26.0
(e) Giving general help in the teachers' meeting instead of visiting the actual class room teaching..	18	18.8
(f) Visiting the class and giving general helps in teachers' meetings.....	31	32.3
(g) Visiting the class without offering suggestions for the improvement of the teaching.....	35	36.5
(h) Suggesting forms of religious activity (missions, social service, etc.).....	25	26.0

(156 schools report no supervision whatever, 3 schools omitted information; 96 of the 252 schools surveyed reported the methods indicated in this table.)

As a further evidence of the fact that the classroom work of teachers in the Indiana Sunday schools is without supervision, the following facts are presented:

Two thousand seventy-two teachers were asked how many times their Sunday school classes had been visited by their pastors during the previous year. 1,092 did not reply to the question. Of the 980 who did reply, 696, or 70 per cent., said their pastor had not visited the class a single time; 70 had had one visit each from their pastors; 50 had had 2 visits each

from their pastors. The typical teacher is never visited by the pastor during a class session.

The frequency of the superintendents' or supervisors' visit to the classroom teacher is indicated by the fact that 537, or 62 per cent., of the 861 teachers who reported on this subject, said their classes had not been visited a single time during the previous year by the school superintendent or supervisor of teaching; 54 said they had had one visit each from this officer; 50 said they had been visited twice each, and 38 had received three visits each. Taken as a whole the median male teacher, of the 861 reporting, receives one visit each year from a school superintendent or supervisor and the typical female teacher is not visited at all by this officer. Table CXLIV will show the methods of supervision of teaching which are reported from 252 schools.

The following paragraphs will show the amount of time spent by supervisors in actually observing the classroom work of Sunday school teachers, and the technique of supervision now in use.

Ninety supervisors reported on the amount of time devoted to a classroom visit; 55 or 61.1 per cent. remained less than five minutes; 26 or 28.9 per cent. remained from five to nine minutes, and 9 or 10 per cent. remained ten or more minutes.

Ninety-one supervisors report the following methods of preparing for a visit to the class recitation:

Method of Preparation	*Number*	*Per Cent.*
No preparation	40	44.0
Studies the lesson or lessons to be supervised for the day	41	45.1
Studies teachers' written plan of lesson	0	0
Prepares practical illustrations of the main points of the lesson	6	6.6
Prepares something new to aid teacher in weak points	17	18.7
Holds preliminary conference with teacher	7	7.7

While they are present at the recitation, the supervisors deport themselves as follows: Of 96 reporting, 10 (10.4 per cent.) teach part of the lesson; 69 (71.9 per cent.) remain quiet, making no comment whatever on the lesson; 16 (16.7 per cent.) commend the teachers' methods during the visit;

12 (12.5 per cent.) take notes on the lesson during the visit; and 3 (3.1 per cent.) offer adverse criticism regarding the teachers' methods during the visit.

What methods do the supervisors use in imparting advice to teachers whose classes they have visited? Ninety-six supervisors reported on this subject, as follows: 7 (7.3 per cent.) give their advice orally in the presence of the class; 66 (68.8 per cent.) have private, personal conferences with the teachers; 42 (43.8 per cent.) make general reference to it in the teachers' meetings; 6 (6.3 per cent.) make specific reference to the visits in the teachers' meetings; 1 (1.0 per cent.) make a written report to the teacher, and 11 (9.4 per cent.) make no report to the teacher.

The typical teacher whose class is visited by the school superintendent receives from that officer no suggestions for improvement of classroom teaching. This statement is based upon the replies of 730 classroom teachers, 550 of whom had received no suggestions whatever from their superintendents which were calculated to improve their teaching. Table CXLIV shows that the one subject that outranks all others in the supervisory program of the Sunday school superintendent is *how to keep order.*

STANDARDS USED TO JUDGE SUCCESSFUL TEACHING

The superintendents of 241 Sunday schools responded to the following requests:

First: Pick out one of the most successful teachers in the church school and list, in the order of their importance, the four or five qualities most responsible for the success of this teacher.

Second: In a second column rank, in the order of their importance, the five or six qualities most essential to the success of teachers in your schools.

The first request secured the superintendent's analysis of a successful teacher. The second, made in the light of this analysis, enabled him to rate these qualities in terms of his own standards of successful teaching.

The following table shows the names of the qualities, the number rating each quality *first,* by both methods of scoring, and the relative rank of each quality:

Qualities	Qualities of Best Sunday School Teacher		Qualities Regarded Essential to Success of All Teachers	
	Number Ranking Quality of First Importance	*Order of Ranking*	*Number Ranking Quality of First Importance*	*Order of Ranking*
Intimate knowledge of the Bible	74	1	63	2
General scholarship (secular as well as religious)	12	6	8	6
Thorough and regular preparation of the church school lesson	20	4	18	4
Making the lesson fit in with the child's daily life and needs	13	5	7	7
Richness of vital Christian experience	35	3	42	3
Ability to entertain pupils in class recitation	11	7	3	8
Skill in conducting the recitation (skill in questioning, setting definite aims for the recitation, assigning lessons, etc.)	6	8	5	8
Consecration	50	2	67	1
Ability to discipline	2	9	1	10
Ability to get pupils to memorize	1	10	3	9
Attractive personality	12	6	9	5
Ability to lead in worth-while activities for Sunday and week-days	1	10	1	10
Ability to secure home preparation	0	11	0	11

By both methods of grading three items come to the ranking of either first, second or third importance. Taking into account the larger number of votes for the first quality named, the order would be as follows:

Intimate knowledge of the Bible.

Consecration.

Richness of vital religious experience.

Thorough and regular preparation of the church school lesson.

For fifth place "attractive personality" ties with the ability "to make the lesson fit the child's daily life and needs."

For sixth place "attractive personality" ties with "general scholarship." In this connection, it is helpful to recall the investigation made some years ago by Mr. F. L. Clapp, quoted by Professor W. C. Bagley in *School Discipline,* pp. 30-33. Mr. Clapp secured a rating of the important elements which entered into the personality of a successful public school teacher. One hundred experienced school superintendents and principals prepared a list of ten specific qualities; and then rated these qualities in the order of their importance in the success of certain successful teachers in their schools. The following is the list in the order of their importance:

Address
Personal appearance
Optimism
Reserve
Enthusiasm
Fairness
Sincerity
Sympathy
Vitality
Scholarship.

This list, to be sure, contains a somewhat different type of qualities; but it is worth while to note, for example, that "personal appearance" is first in the public school list and fifth or sixth on the church school list. "Scholarship" is tenth on the public school list, and sixth on the church school list. The state protects the public school superintendent from uninformed teachers by examinations, etc., and the matter of scholarship may, therefore, not rank as a major item in the mind of a public school superintendent.

Bible study, Consecration, Personal religious experience—these are the three concepts which loom large in the mind of the Sunday school Superintendent—the ability to teach, the technical skill which will enable a teacher to give to his pupils a knowledge of God's Word, to foster a deep reli-

gious experience on the part of his pupils, and to develop the spirit of consecration in others—these rare, but essential qualities do not hold a high place in the judgment of the Indiana Sunday school superintendents. It is not a question of "either—or," but rather a question of "these—and." To consecration, religious experience and Biblical knowledge, there should be added as essential requisites of the teachers of religion, a capacity to develop these qualities in their pupils.

II. By Departmental Superintendents

PRESENT STATUS OF DEPARTMENTAL SUPERVISION

During the past decade great stress has been placed, by denominational and interdenominational leaders, upon departmental organization of the school in the local church. To what extent this effort has borne fruit in the schools of Indiana will be shown in another chapter. It is the purpose of this section to show merely the character of the present departmental supervision in the churches which were surveyed in Indiana, and to compare departmental and general supervision. This study is based on the returns from 155 departmental superintendents in Indiana.

QUALIFICATIONS OF DEPARTMENTAL SUPERINTENDENTS

The median departmental superintendent is 40.8 years old. In maturity, these officers are approximately the same as the general superintendents. The general education of departmental superintendents is, however, materially above that of general superintendents. The median years of schooling of a departmental superintendent is 12.3 years; while that of the general superintendent has been shown to be 8.8 years. The mode or largest group of superintendents have had between eight and nine years of schooling and the largest group of departmental superintendents have had an educational training equivalent to that of a high school senior.

Departmental superintendents, generally called principals,

are selected from the experienced Sunday school teachers. The median teaching experience of these officers is 8.5 years. Based upon 115 superintendents reporting, the median time spent each week, in addition to the Sunday school hour, by departmental superintendents, in the work of their office, is two hours and fifty-five minutes. Fifty-six of 143 departmental superintendents report a median teaching experience in the public schools of 2.6 years. Most of these had taught in elementary schools. Sixteen out of 125 report experience as public school supervisors. Of 128 superintendents reporting on the subject, none received salary for his services in the church school.

AUTHORITY VESTED IN DEPARTMENTAL SUPERINTENDENTS

Sixty-three per cent. of the 142 departmental superintendents reporting, say they have full authority for the assignment and promotion of pupils; 20.4 per cent. have the right to recommend, and 9.9 per cent. to approve, such assignment or promotion; 6.3 per cent. report no authority whatever in these matters. Sixty-eight out of 114 departmental superintendents have authority to transfer pupils for misconduct; 46 do not have such authority. In 90 out of 129 cases, teachers are required to refer all cases of discipline to the departmental superintendents. In 105 out of 136 cases the departmental superintendents have the authority to select the supplementary material of instruction for their departments. In 41.5 per cent. of the 118 cases, the departmental superintendents have authority to transfer teachers within their departments. Forty-eight per cent. of 98 departmental superintendents have the authority to dismiss teachers.

The extent to which departmental superintendents exercise their authority over pupils and teachers is, in some measure, set forth in the following facts: 99 per cent. of 101 departmental superintendents report no pupils suspended or transferred during an entire year; 92.3 per cent. of 65 departmental superintendents report no truancy in their departments during the preceding year; 93.3 per cent. of 105 departmental super-

TABLE CXLV—THE AVERAGE AMOUNT OF TIME SPENT IN EACH CLASS BY 183 INDIANA GENERAL AND DEPARTMENTAL SUNDAY SCHOOL SUPERINTENDENTS

Amount of Time Spent	Superintendents Spending Time Indicated			
	Sunday School Superintendents		Departmental Superintendents	
	No.	*Per Cent.*	*No.*	*Per Cent.*
Total reporting....	90	100.	93	100.
None	0	0.0	15	16.1
Less than 5 minutes.....	55	61.1	39	41.9
Five to 9 minutes.....	26	28.9	33	35.5
Ten minutes or more.....	9	10.0	6	6.5

(156 of 256 schools report no supervision whatever. This table is based on data from 90 general superintendents and 93 departmental superintendents from 100 schools.)

TABLE CXLVI—THE METHOD OF PREPARATION FOR A VISIT TO THE CLASS RECITATION BY 184 INDIANA SUNDAY SCHOOL OFFICALS

Method of Preparation	Both Sunday School and Departmental Superintendents		Superintendents Using Method Indicated			
			Sunday School Superintendents		Departmental Superintendents	
	No.	*Per Cent.*	*No.*	*Per Cent.*	*No.*	*Per Cent.*
Number reporting....	184	100.	91	100.	93	100.
(a) No preparation	67	36.4	40	44.0	27	29.0
(b) Studies the lesson or lessons to be supervised for the day	80	43.5	41	45.1	39	41.9
(c) Studies teacher's written plan of lesson.....	2	1.1	0	0.0	2	7.4
(d) Have practical illustrations of the main points of the lesson	29	15.8	6	6.6	23	24.7
(e) Have something new to aid teacher in weak points....	41	22.3	17	18.7	24	25.8
(f) Preliminary conference with teacher	27	14.7	7	7.7	20	21.5

(156 out of 256 schools report no supervision; 91 general superintendents and 93 departmental superintendents in 100 schools report as indicated in this table.)

TABLE CXLVII — THE METHODS USED BY 232 INDIANA SUNDAY SCHOOL OFFICIALS IN THE SUPERVISION OF CLASS TEACHING

Method Used	Superintendents Who Report That They Use the Method Indicated			
	Sunday School Superintendents		Departmental Superintendents	
	No.	*Per Cent.*	*No.*	*Per Cent.*
Total reporting....	96	100.	136	100.
(a) Visiting the class and offering suggestions for improvement of the teaching (giving helps to the teacher in the method of questioning, how to assign the lesson, helps in the preparation of the lesson).....	41	42.8	32	23.5
(b) Giving suggestions in the method of discipline	45	46.9	52	38.2
(c) Checking the accuracy and value of the facts taught.....	16	6.7	19	14.0
(d) Citing sources of supplementary material and helps.....	25	26.0	45	33.1
(e) Giving general help in the teachers' meeting instead of visiting the actual class room teaching.....	18	18.8	26	19.1
(f) Visiting the class and giving general helps in teachers' meeting.....	31	32.3	37	27.2
(g) Visiting the class without offering suggestions for the improvement of the teaching	35	36.5	34	25.0
(h) Suggesting forms of religious activity (missions, social service, etc.)...	25	26.0	28	20.6

(156 out of 256 schools report no supervision, whatever; 96 general superintendents and 136 departmental superintendents in 100 schools report as indicated in this table.)

intendents report no teachers dismissed during the preceding year.

THE DEPARTMENTAL SUPERINTENDENT AS SUPERVISOR

The foregoing statements show clearly that the departmental superintendent is in fact an assistant superintendent who does within certain age-groups the same sort of work which the general superintendent does in schools which are not departmentally organized. This officer then is (a) administrator, (b) teacher and (c) supervisor. One hundred fifty-

TABLE CXLVIII—THE THINGS THAT 227 INDIANA SUNDAY SCHOOL OFFICIALS DO WHILE VISITING A CLASS RECITATION

Things Done by Superintendents	Superintendents Who, During a Visit to the Sunday School Class, Do the Things Indicated			
	Sunday School Superintendents		Departmental Superintendents	
	No.	*Per Cent.*	*No.*	*Per Cent.*
Total reporting....	96	100.	131	100.
(a) Teaches part of the lesson.....	10	10.4	11	8.4
(b) Remains quiet, making no comment whatever on the teaching.....	69	71.9	58	44.3
(c) Commends teacher's methods during the visit	16	16.7	26	19.8
(d) Takes notes on the lesson during the visit	12	12.5	18	13.7
(e) Criticizes teacher's methods during the visit	3	3.1	1	0.8

(156 out of 256 schools have reported no supervision of class teaching; 96 general superintendents and 131 departmental superintendents in 100 schools report as indicated in this table.)

TABLE CXLIX—THE METHODS USED BY 236 INDIANA SUNDAY SCHOOL OFFICIALS TO IMPART ADVICE TO TEACHERS AFTER VISITING THE RECITATION

Method of Imparting Advice	Superintendents Who Imparted Advice as Indicated			
	Sunday School Superintendents		Departmental Superintendents	
	No.	*Per Cent.*	*No.*	*Per Cent.*
Total reporting....	96	100.	140	100.
(a) Orally in the presence of class.....	7	7.3	5	3.6
(b) Personal talk (private conference) with the teacher.....	66	68.8	75	53.5
(c) General reference in teachers' meeting	42	43.8	39	27.9
(d) Specific reference to the visit in teachers' meeting	6	6.3	11	7.9
(e) Written report to teacher.....	1	1.0	2	1.4
(f) No report made to teacher.....	11	9.4	9	6.4

(156 out of 256 schools report no supervision; 96 general superintendents and 140 departmental superintendents in 100 schools report as indicated in this table.)

TABLE CL—THE MOTIVES WHICH INFLUENCED 327 INDIANA SUNDAY SCHOOL OFFICIALS TO UNDERTAKE THE WORK OF SUPERINTENDENT

Motives	Number of Superintendents Assigning the Various Ranks to the Motives Listed												
	Sunday School Superintendents							Departmental Superintendents					
		Order of Choice							Order of Choice				
	Total	*1*	*2*	*3*	*4*	*5*	*6*	*Total*	*1*	*2*	*3*	*4*	*5*
	222							105					
(1) Desire to render service to the church in this manner	175	108	43	21	2	1	0	94	72	15	7	0	0
(2) The enjoyment in supervising and improving teaching	66	3	17	30	10	3	3	66	10	36	17	2	1
(3) Interest in moral and religious education of children	136	27	68	32	8	1	0	0	0	0	0	0	0
(4) Love for administrative or managerial work	43	3	5	11	16	5	3	50	1	18	21	8	2
(5) No one else available	93	40	26	9	5	10	3	42	16	9	8	8	1
(6) Outside pressure	79	39	10	15	2	4	9	34	7	12	1	3	11

(Table based on data from 222 out of 256 general superintendents and 105 out of 187 departmental superintendents.)

five departmental superintendents were asked what other duties they performed in the school besides the work of a departmental superintendent. Here are their replies:

36 teach a Sunday school class regularly.
75 substitute when regular teachers are absent.
97 substitute only as a last resort when no other substitute can be obtained.
75 prepare the lesson regularly beforehand as if they were regular teachers.

The median portion of each Sunday's session spent *in administration* by 121 superintendents is 50.3 per cent.; the median portion of each Sunday's session spent in *supervision* by 132 superintendents is 44 per cent.

The fact that only 47 out of 155 departmental superintendents gave information regarding departmental agencies for improving the teacher while in service, may fairly be interpreted as indicating that there was little activity in this direction to report. Eleven of the 47 conducted departmental teacher-training classes; 38 had departmental teachers' meetings; 3 had monthly demonstration lessons; and one reported regular and helpful supervision every Sunday.

COMPARISON OF METHODS OF SUPERVISION OF GENERAL AND DEPARTMENTAL SUPERINTENDENTS

Table CXLV shows that departmental superintendents do not spend more time with the classroom teacher than the general superintendents do.

Tables CXLVI and CXLVII show that departmental superintendents are more specific, more direct in their methods of supervision than are the general superintendents.

Table CXLVIII compares the things the two types of supervisors do while visiting the work of the class teacher. In this comparison the general superintendent compares very favorably with the departmental superintendent.

Table CXLIX shows no pronounced advantage for either supervisor in the methods used in imparting advice to teachers after the class visit. In Table CXLVI it was noted that the departmental superintendent prepared for specific, personal helpfulness to the teacher; in this table it is evident that the "follow-up" of the visit is not so largely of the personal type as is that of the general superintendent.

In comparing the motives which prompted the two types of supervisors to engage in administrative and supervisory work of this kind, Table CL furnishes some unexpected data. The absence of any mention of "interest in moral and religious education of children" as a motive for departmental super-

intendents is hard to explain. The dominant motive in each case is "desire to serve the church." The second and third choices of the departmental superintendents show a very decided interest in supervisory and managerial activity on the part of this group. An almost equal proportion of each group took their positions under some kind of pressure. Willingness to take a responsibility because there is no one else available will usually have back of it a love of the church, a love for children or a profound conviction that society needs the service.

III. Summary

The general superintendent of an Indiana Sunday school is a mature man 41.2 years old, with no training for or experience in educational supervision. He accepted his office from worthy motives and gives, from his regular business, a few hours each week to the administrative side of his office.

The pastor does not supervise the teaching in the church school.

The general superintendent does not supervise the teaching in the church school.

The general superintendent provides no means by which his teachers may grow in knowledge and teaching skill while they are in the teaching service. Teacher-training classes and teachers' meetings are not successfully conducted in more than a small fraction of Indiana churches.

The supervisory work of departmental superintendents does not differ materially from that of the general superintendent. The only marked difference between the two supervisors is in the higher general intelligence of the departmental superintendents. Both are equally without training for supervisory work. Both are mature, consecrated church workers who are impelled to the service because of high and holy motives.

PART SIX: THE SUPERVISION AND PROMOTION OF RELIGIOUS EDUCATION

BY

WALTER S. ATHEARN

AND

WILLIAM E. CHALMERS

OUTLINE

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      e. Supervisory Activities
    2. County Children's Division Superintendents
      a. Number and Length of Service
      b. Sex, Age, Marital State, Race, Nativity, Salary and Occupation
      c. Social and Educational Background
      d. Education, Professional Training and Teaching Experience
      e. Supervisory Activities

(c) Township and District Officers
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a. Number and Term of Service
b. Sex, Age, Marital State, Race, Nativity, Salary and Occupation
c. Social and Educational Background
d. Education, Professional Training and Teaching Experience
e. Supervisory Activities
2. Township and District Children's Division Superintendents
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PART SIX: THE SUPERVISION AND PROMOTION OF RELIGIOUS EDUCATION

Chapter XVII

THE INDIANA SUNDAY SCHOOL ASSOCIATION—ITS ORGANIZATION AND ITS ADMINISTRATIVE AND SUPERVISORY OFFICERS

I. Organization

The Indiana Sunday School Association and its affiliated county, township and district associations are voluntary associations of individuals for the promotion of Sunday schools. The organization of Sunday schools dates back as far as 1818. By 1832 or 33, the first county Sunday school association was organized in Daviess County. At about the same time there was organized a State Sunday School Union which continued for a few years. In 1857, a second State Sunday School Association was organized at Indianapolis, at which time statistical reports were received from 223 Sunday schools in various parts of Indiana. The third State Sunday School Association, now known as the Indiana Sunday School Association, was organized at Indianapolis, May 30, 31, and June 1, 1865, in a State convention assembled upon public notice. This state association has been in continuous existence since that date. It has held fifty-seven consecutive annual state Sunday school conventions. The present organization of the state, county, township and district associations is given in this section.

ORGANIZATION OF STATE SUNDAY SCHOOL ASSOCIATION

The final authority for the State Association is the *Annual Sunday School Convention.* This convention is a delegate body from the affiliated Sunday school associations and from the individual Sunday schools of the state. It elects annually four convention officers; namely, president, vice-president, secretary and treasurer. It also elects twelve members of the State Board of Directors (four each year for terms of three years) who, with the four convention officers, constitute a central committee of sixteen members. The terms of office of one-half of the central committee expire each year. This central committee, known officially as the Board of Directors, holds four stated meetings each year. The members receive their traveling expenses but no salary or *per diem* allowance for their services. They review past programs and approve plans for future work.

The Board of Directors select from their number an *ad interim* body known as the Executive Committee. This committee consists of seven members; it meets quarterly and on call of its chairman.

In addition to the Board of Directors of sixteen members, and the Executive Committee of seven members, there is a Business Committee of five members, including the President of the Convention and the General Secretary of the Association as *ex-officio* members. The Business Committee is appointed by the Board of Directors, but it reports to the Executive Committee. This committee is in reality an office committee which advises the General Secretary regarding the details of office administration.

The personnel of the state committees has included representative business and professional men of the state without regard to denominational affiliation.

ORGANIZATION OF COUNTY SUNDAY SCHOOL ASSOCIATIONS

Of the ninety-two counties in Indiana, eighty-five had county organizations of some kind in 1920. Seventy of these

organized counties have been carefully studied for purposes of this report; the remainder are relatively inactive. The county organizations consist of an annual county convention which is the basic organization for county interdenominational

TABLE CLI—THE NUMBER OF MEMBERS ON THE EXECUTIVE COMMITTEES OF 61 INDIANA COUNTY SUNDAY SCHOOL ASSOCIATIONS

Number of Members on Executive Committees	*Officers Reporting the Number Indicated*
2	1
3	1
4	0
5	5
6	1
7	3
8	17
9	10
10	6
11	2
12	1
13	0
14	3
15	2
16	1
17	2
18	1
19	1
20	2
21	1
22	0
23	1

STATISTICAL MEASURES:

Total number of members on 61 executive committees	620	
Average number of members on executive committee	10	
Mode	8	members
Median	9	"
Q_1	8	"
Q_3	11	"

(Table based on data from 61 of 70 counties reporting.)

Sunday school work. This convention elects convention officers and an Executive Committee.

The Executive Committee, recommended at present by the International Sunday School Association, consists of the convention officers and four divisional superintendents. There is

evidence of an adjustment to this standard in Indiana. Of sixty-one counties reporting on this question, seventeen had eight executive committeemen; ten had nine, and the remainder varied from two to twenty-three members. The total membership of sixty-one executive committees was 620. (See Table CLI.)

TABLE CLII—THE NUMBER OF MEETINGS HELD BY THE COUNTY SUNDAY SCHOOL EXECUTIVE COMMITTEES IN 59 COUNTY SUNDAY SCHOOL ASSOCIATIONS

Number of Meetings Held During the Year	*Number of County Officers Reporting the Number of Meetings Indicated*
0	1
1	6
2	15
3	11
4	9
5	2
6	4
7	1
8	5
9	0
10	1
11	1
12	2
. . . . .	.
25	1

STATISTICAL MEASURES:

Mode	2 meetings a year
Median—Number of meetings held	3.7
Total number of meetings held by 69 counties	256

(Table based on data from 59 of 70 counties reporting.)

The Executive Committee is charged with the following duties: (1) holding county conventions; (2) formulating educational policies; (3) transacting business between conventions, and (4) employing the educational staff of the county. When the committee consists of the convention officers and four voluntary or salaried divisional superintendents, the duty of the committee also includes the general supervision of the Sunday schools of the county. Sixty-nine executive commit-

tees reported 256 meetings held during the year. One committee did not meet; six held one meeting; fifteen held two; eleven, three, nine, four; two, five; four, six; one, seven; five, eight; one, ten; one, eleven; two, twelve, and one, twenty-five meetings. (See Table CLIV.)

Sixty-four executive committees report the following distribution of standing committees:

Committees	*Counties Reporting*	*Number Counties Having Committees Indicated*
Executive	64	56
Convention program	64	43
Finance	64	34
Education	64	41
Teacher-training	64	38
Children's Division	64	55
Young People's Division	64	53
Adult Division	64	54
Administration Division	64	13
Others	64	19

There is a total of 406 standing committees in the 64 counties. Five counties have all nine of the standing committees named. The distribution of standing committees in the 64 counties is as follows:

One committee, 3; two committees, 2; three committees, 4; four committees, 2; five committees, 14; six committees, 5; seven committees, 6; eight committees, 16; nine committees, 11; ten committees, 1.

ORGANIZATION OF TOWNSHIP AND DISTRICT SUNDAY SCHOOL ASSOCIATIONS

The county convention, a voluntary association of Sunday school workers, is the final authority in township interdenominational Sunday school work. This convention elects its own officers. The approved township organization plan provides for convention officers and an executive committee consisting of the convention officers and four divisional superintendents. These divisional superintendents are voluntary supervisors of the children's, young people's, adult and administrative divisions.

There are 1,017 townships in Indiana. In some cases two or more townships are organized into a "district" for local Sunday school purposes. Sixty-eight counties reported 757 townships or districts. Of this number, 570, or 74.2 per cent., were organized for Sunday school activities. The following table shows the distribution of townships according to the number in the county and the number organized for Sunday school work (Table CLIII):

TABLE CLIII—DISTRIBUTIONS OF TOWNSHIPS ACCORDING TO THE NUMBER OF TOWNSHIPS IN THE COUNTIES AND THE NUMBER OF TOWNSHIPS ORGANIZED FOR SUNDAY SCHOOL WORK

Number of Townships or Districts in a County	*Number of Counties with Number of Townships Indicated on the Left*	*Total Number of Townships in Counties Indicated on the Left*	*Number of These Townships Organized for S. S. Activities*	*Number of Townships Not Organized*	*Per Cent. of Whole Organized*
4	2	8	0	8	0
5	3	15	10	5	66
6	3	18	10	8	56
7	2	14	13	1	93
8	1	8	8	0	100
9	9	81	81	0	100
10	10	100	79	21	79
11	8	88	65	23	74
12	6	72	56	16	78
13	10	130	90	40	69
14	6	84	52	32	62
15	2	30	21	9	70
16	1	16	16	0	100
17	1	17	15	2	88
18	1	18	11	7	61
19	2	38	23	15	60
20	1	20	20	0	100

(One county reported eight organized townships but did not report the number of townships in the county.)

Sixty-one counties reported 3,720 township or district officers. The distribution of officers ranges from eight in a county of nine townships to 180 in a county of 20 townships or districts. Four hundred eighty-three out of the 578 organized townships made reports to the county secretary in 1920.

GENERAL DISCUSSION OF ORGANIZATION SCHEME

The accompanying diagram (Chart LXIV) will show the executive organization of the Indiana Sunday School Association. The Executive Committee of the International Sunday School Association, with its Board of Trustees and its General Secretary, constitutes the International overhead. The Indiana Sunday School Association consists of the Indiana Sunday School Convention, a Board of Directors, an Executive Committee, a Business Committee and a General Secretary. The personnel of the state overhead consists of sixteen volunteer officials and one full-time employed secretary. The county organization consists of the county convention and an executive committee. The township organization consists of a township or district convention and an executive committee.

This executive machinery, which is to carry an educational program, comprises the following officers if all units are organized with a minimum quota.

State Executive Committee	16	members
92 Township or district executives	646	"
1,000 Township or district executive committeemen (Estimated)	7,000	"
Total	7,662	"

In practical operation, the number of officers, as the state is now organized, would greatly exceed this number.

For the direction of these 1,092 organizations with nearly eight thousand officials, the state employs one general secretary, with no field assistants, for organization purposes. The fact that about 75 per cent. of the counties have each an active organization, and that 74.2 per cent. of the townships in the organized counties have active organizations, is a tribute to the simplicity of the organization and the devotion of the voluntary leadership which has been enlisted in this service. About 56 per cent. of the state of Indiana is organized under voluntary leadership for coöperative Sunday school work, after

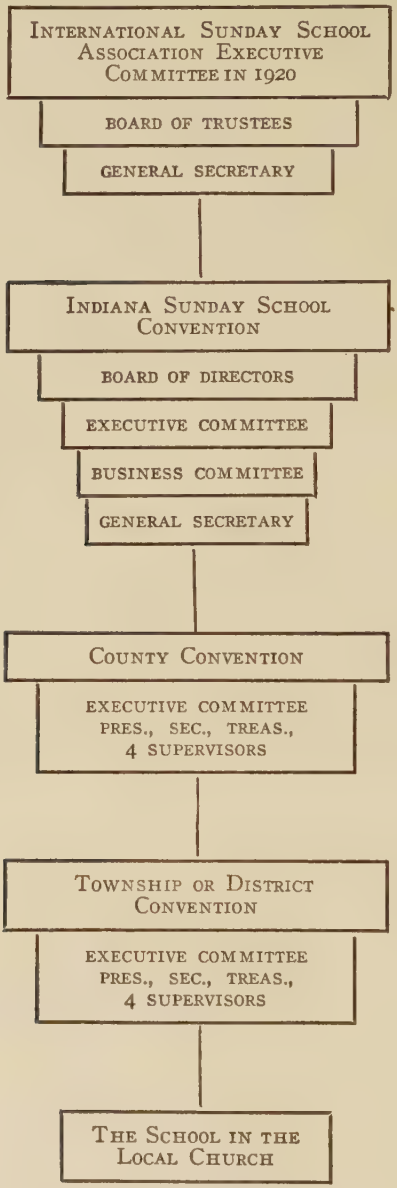

Chart LXIV — Executive Organization of the Indiana Sunday School Association.

fifty-seven years of State Sunday School Association history. There is a revelation of both the strength and the weakness of the system in the fact that sixty-one counties reported 620 county officers and 3,720 township officers when, in addition to the State Secretary, but one full-time and two part-time county secretaries are employed in the entire state. It reveals the sacrificial devotion of volunteer officers; it reveals also the great need of full time, trained executive secretaries for all counties, and a staff of organization specialists in the state office.

II. Administrative and Supervisory Officers

STATE OFFICERS

The administrative officers of the Indiana Sunday School Association consist of a *General Secretary,* a staff of educational supervisors and a central office force.

The General Secretary is charged with the oversight and direction of the program of the association. This office has been filled during the entire history of the association by men who have ranked among the recognized leaders in State Sunday school work. The terms of office of five general secretaries span a period of twenty-eight years, as follows:—C. D. Meigs, 1893 to 1900; John Carman, 1900 to 1902; E. W. Halpenny, 1902 to 1909; George N. Burnie, 1909 to 1919; E. T. Albertson, 1919 to the present time. This record of continuity of service, added to the fact that during the past twenty-five years but three men have served the association as president, indicates a long term of uninterrupted service which should have favorably influenced the religious education work of the state.

The present General Secretary, Mr. E. T. Albertson, has come up from the ranks through a series of well deserved promotions. He served the Indiana Sunday School Association as Young People's and Teacher-Training Secretary for two and one-half years; for five years he served as General Secretary of the Colorado Sunday School Association. From Colorado, he was recalled to the general secretaryship of

Indiana. The work of Mr. Albertson and his staff consists of the following groups of duties:—

(1) General promotion of a program of religious education throughout the state.
(2) Establishing and maintaining county, city and township affiliated Sunday school associations as trackage over which the educational program may be carried.
(3) Promotion of educational ideals through affiliated Sunday school associations.

The General Secretary and all of his staff must be concerned at all times with both *trackage* and *cargo*.

It is self-evident that a large part of the time and energy of the state staff must be given to the maintenance of the thousands of affiliated organizations, most of which are in charge of untrained, voluntary officers. The rapid turn-over in the officiary of the county associations alone presents administrative problems which deserve the entire time of a much larger staff than the Indiana Sunday School Association has every employed, to say nothing of the educational demands on the state staff.

The present staff of the general secretary consists of four divisional secretaries; namely, Children's Division Superintendent, Young People's Division Superintendent, Adult Division Superintendent and Administration Division Superintendent. These four superintendents undertake to promote the work of the four divisions of the Sunday school through the use of supervisory machinery which they establish in county and township Sunday school associations, and through general promotion agencies. The Children's and Young People's Division Superintendents are full-time salaried employees of the State Sunday School Association. The other two superintendents are volunteer workers who give to the work of their divisions what time they can spare from busy business and professional lives.

The Children's Division has had a salaried superintendent for fifteen years. Mrs. Maud Junkin Baldwin and Miss Hazel Lewis, who have attained national leadership in this field, laid

the foundations of the children's division work in Indiana. The terms of office of children's division superintendents have been as follows: Mrs. Maud Junkin Baldwin, 1906 to 1909; Miss Hazel Lewis, 1910 to 1912; Miss Emma Lemon, 1913 to 1920; Miss Nellie C. Young, since the spring of 1921. Miss Young is a college graduate and an experienced public school teacher. Her professional training for children's division work was received at the summer institutes at Bethany Park, Indiana, and at Lake Geneva, Wisconsin.

The Young People's Division is of more recent origin than the Children's Division. It has been supervised by voluntary directors for most of its existence; for several years it was joined with missionary education or teacher-training. This voluntary leadership has helped to train some of the influential Sunday school leaders of the state, among them being E. T. Albertson, now General Secretary, and Theodore Mayer, now secretary of the Board of Sunday School of the Evangelical Synod of North America. During recent years, this division has been under the charge of a full-time, salaried superintendent. The present superintendent, Rev. Wayne G. Miller, has had three years' college training, and successful pastorial and Young Men's Christian Association experience. His special training for young people's work was secured in the International Training School at Lake Geneva, Wisconsin.

Previous to the present form of organization, with its four divisions, there were various departments with more or less influence, such as: home department, missionary education department, temperance department, teacher-training department, and publicity department. The report of the superintendent of the publicity department for the year ending in June, 1915, shows the tendency of state departments to reproduce themselves through the affiliated county and township organizations. The report says: "Another purpose sought is the organization of a department of publicity in each county association which would establish in at least one newspaper in the county seat, a column or department for Sunday school news. A county superintendent of publicity should be named." (*Program of Fifty-first Annual Sunday School Association,* p. 20.)

The divisional organizations are carried down through the counties and townships and each divisional superintendent is responsible for the creation and maintenance of this divisional machinery as well as for the promotion of a divisional program. The demands of this machinery on the general secretary and the division superintendents is well illustrated by the following extract from the report of the General Secretary for 1912. "During the year, Miss Lewis (the Children's Division Superintendent) made the following record: County conventions, 54; township conventions, 8; institutes, 11; committees, 11; special meetings, 13; Sunday schools visited, 11; public schools visited, 1; number of places reached, 91; number of sessions attended, 221; number of addresses given, 219; other conferences, 43; miles traveled, 10,927. My record is: county conventions, 63; township conventions, 17; institutes, 3; committee meetings, 4; special meetings, 6; Sunday schools visited, 25; other meetings, 4; number of places reached, 101; number of sessions attended, 265; number of addresses given, 229; round table conferences, 72; other conferences, 67; miles traveled, 10,563." (*Program Forty-Eighth Annual Convention,* p. 16.) With the present schedule of the employed officers of the state association, each secretary or superintendent will be able to visit each county in the state once in three years. This schedule leaves scant time for necessary office work or for productive educational work on the part of the educational staff of the Indiana Sunday School Association.

COUNTY OFFICERS

In nearly all cases the executive and supervisory work of the county Sunday school associations is under the direction of voluntary local leaders. One county reports a full-time secretary at an annual salary of $1,040; one county reports a part-time secretary at $100 *per annum,* and another county reports a part-time secretary at $25 *per annum.* The remainder report no salaried officers.

The accompanying table shows the days of service rendered in the year 1920 by the non-salaried county officers in sixty-seven Indiana counties:

TABLE CLIV—NUMBER OF DAYS OF SERVICE GIVEN DURING 1920 BY CERTAIN NON-SALARIED COUNTY SUNDAY SCHOOL ASSOCIATION OFFICERS

Titles of Non-Salaried Officers	*Number of Counties Not Reporting Officer at Left*	*Number of Counties Reporting Officer at Left*	*Days Per Annum Given by This Officer*	*Number of Counties Reporting on Days of Service Given*	*Number of Counties Not Reporting on Days of Service Given*
President	0	67	629	26	41
Vice-President	4	63	137	14	53
Secretary[1]	1	66	778	25	42
Chairman Executive Committee	36	31	135	4	63
Treasurer[1]	30	37	320	8	59
Superintendent of Teacher-Training[2]	17	50	108	15	52
Superintendent of Young People's Division	5	62	158	14	53
Superintendent of Children's Division	4	63	253	6	61
Superintendent of Adult Division[3]	4	63	217	13	54
Superintendent of Administrative Division	10	57	116	14	53
Superintendent of Home Department[3]	25	42	42	7	60
Superintendent of Temperance[3]	29	38	63	10	57
Superintendent of Missions[3]	28	39	47	8	59

(Table based on data from 61 of 70 counties reporting.)

[1] In 29 cases the secretary and treasurer are merged in one office.
[2] In 6 cases Teacher-Training, Temperance and Missions were merged under "Educational."
[3] In 5 cases Adult, Home Department, Temperance and Missions were merged. In 2 cases Home Department, Temperance and Missions were merged. Forty-four counties reported 1,622 Sunday schools visited by county officers and superintendents in 1920.

For several years an effort has been made to merge all supervisory activities into four departments; namely Children's, Young People's, Adult, and Administrative. The

children's division and the young people's division have been most actively promoted from the state and international offices. The adult and administrative divisions have been under voluntary leadership, and consequently these divisions have not been

TABLE CLV—LENGTH OF SERVICE IN MONTHS OF 36 INDIANA COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS

Number of Months Service	*Superintendents Serving Months Indicated*
Two	2
Three	1
Four	2
Five	3
Six	3
Seven	1
Eight	1
Nine	1
Ten	1
Eleven	1
Twelve	4
Thirteen	1
Fourteen	0
Fifteen	1
Sixteen	2
Seventeen	2
Eighteen	0
Twenty-four	2
Thirty	4
Thirty-six	2
Forty-two	2

STATISTICAL MEASURES

	Months
Total months of service rendered by superintendents	549
Average length of service rendered	15
Median length of service rendered	12

(Table based on data from 100 per cent. of 36 counties reporting.)

promoted with the same vigor as have the other divisions which have had the advantage of full-time salaried superintendents in the state office. It has seemed desirable to make a study of the type of leadership which could be recruited for

voluntary service in the counties by division specialists in the state office. Accordingly, a special study has been made of the county young people's division superintendents and the county children's division superintendents.

TABLE CLVI—PRESENT AGE OF 36 INDIANA COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS AND AGE WHEN THE INDIVIDUAL ASSUMED THE PRESENT OFFICE

Age in Years	Male: Number of cases of the ages indicated		Female: Number of cases of the ages indicated	
	On Assuming Office	*At Present*	*On Assuming Office*	*At Present*
15 to 19 years	1	0	1	0
20 " 24 "	5	4	0	1
25 " 29 "	5	5	2	2
30 " 34 "	4	4	4	3
35 " 39 "	2	4	2	3
40 " 44 "	2	1	4	2
45 " 49 "	0	1	2	4
50 " 54 "	1	1	1	1

(Table based on data from 100 per cent. of 36 counties reporting.)

County Young People's Division Superintendents

Number and Length of Service: From a list of 81 names of county young people's division superintendents, furnished by the Indiana Sunday School Association, responses could be secured from only 36, or 44.4 per cent. Some were not aware that they had been appointed to this office; others were not taking their appointment seriously. Of the 36 superintendents returning question-schedules, 11 had been in service six months or less time; 5 had served from 7 to 11 months; 4 had served one year; 6 had served from 13 to 18 months; 2 had served two years; 4, two and one-half years; 2, three years; and 2, three and one-half years. Twenty, or 55.5 per cent., had served one year or less; 8, or 22.2 per cent., had served more than two years. Eighteen superintendents reported that their predecessors served an average of 1.3 years each. It is clear that the annual mortality of county young people's division superintendents is very high. Table CLV shows the median

length of service to be one year; i.e., there is a complete "turnover" every twelve months.

Sex, Age, Marital State, Race, Nativity, Salary, and Occupation: Twenty of the thirty-six superintendents are male, and sixteen are female. Table CLVI shows that the ages of the largest group of men fall between 25 and 29 years; and the present ages of the largest group of women fall between 30 and 39 years. Eleven males and eleven females are married; nine males and five females are single. Fifteen superintendents report a total of 31 children in their families. All of the thirty-six superintendents belong to the white race; all were born in the United States; all serve the County Sunday School Association without salary. Two were reared in the village; five, in the city; twenty-four, in the country; one, in village and city; one, in city and country, and three, in village and country. Thirty-five superintendents list their occupations as follows: Agricultural, 11; trade, 1; public service, 1; professional, 9; clerical, 4; housewife, 9. Twenty-three superintendents report a median yearly income of $1,100, which is $374.40 below the median income of the Sunday school teachers whom they supervise.

Social and Educational Background: The general education of thirty fathers and thirty-three mothers of young people's division superintendents was as follows: 70 per cent. of the fathers and 69.7 per cent. of the mothers had received eight years or less of schooling; 10 per cent. of the fathers and 6 per cent. of the mothers attended high school but did not graduate; 3.3 per cent. of the fathers and 9 per cent. of the mothers were graduated from high school; 13.3 per cent. of the fathers and 12.1 per cent. of the mothers attended college, but did not graduate; 3.3 per cent. of the fathers and 3 per cent. of the mothers were graduated from college.

The following tables will show that the county young people's division superintendents have come, for the most part, from Indiana farm homes with very modest incomes. (Tables CLVII and CLVIII.)

Education, Professional Training and Teaching Experience: Nearly two-thirds of the Indiana young people's divi-

sion superintendents have never attended an institution of higher learning. One-eighth (12.5 per cent.) have had eight years of schooling or less; about one-fourth (28.1 per cent.) have finished nine or ten grades; one-fourth (25 per cent.)

TABLE CLVII — ANNUAL INCOME OF FATHERS OF TWENTY-ONE INDIANA COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS

Father's Income	*Number of Cases*
$ 500	2
600	3
900	2
1,000	3
1,200	3
1,500	1
1,800	1
2,000	3
3,000	1
4,000	1
5,000	1

have finished eleven or twelve grades; a little more than one-sixth (15.6 per cent.) have attended college but have not graduated; and about one-sixth (18.7 per cent.) have been graduated from college. The median years of schooling is 12.1. In other words, there are as many country young peo-

TABLE CLVIII — OCCUPATION OF THE FATHERS OF THIRTY-SIX INDIANA COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS

Father's Occupation	*Number of Cases*
Agriculture	27
Manufacturing	4
Trades	1
Transportation	1
Professional	1
Public Service	1
Clerical	1

ple's division superintendents who are high school graduates as there are who are not high school graduates. (See Table CLIX.)

Only 14 of the 36 superintendents have taken courses in either theory of teaching, educational psychology, school man-

agement, or history of education, in high school, normal school or college. Only five have taken courses in all four subjects. Eleven of the thirty-six report courses in institutions of higher learning in the field of religion, as follows: Biblical history, 7; Biblical literature, 6; missions, 3; religious education, 4; church history, 2. Only one superintendent has taken all five of these courses.

TABLE CLIX — YEARS OF GENERAL EDUCATION OF 32 INDIANA COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS

Number of Years	*Number of Superintendents Who Have Had the Number of Years Schooling Indicated*
7.0– 7.9	1
8.0– 8.9	3
9.0– 9.9	8
10.0–10.9	1
11.0–11.9	2
12.0–12.9	7
13.0–13.9	1
14.0–14.9	3
15.0–15.9	0
16.0–16.9	5
. . . . .	.
20.0–20.9	1

Statistical Measures:	*Years*
Average	11.7
Median	12.1
Q_1	9.5
Q_3	14.3

(Table based on data from 32 of 36 counties reporting.)

The professional training of young people's division superintendents, in schools other than institutions of higher learning, has been even more meager than in the more advanced courses. Only one reports attendance upon a School of Principles and Methods. Eleven have pursued teacher-training courses in local churches, with an attendance varying from ten to forty weeks, with an average of twenty-two weeks. Only

two had graduated. None had attended a community training school; two had attended summer conferences at Winona Lake. The special preparation of these superintendents for the specific work of supervising young people's work in the county has been as follows: Four have attended the International Sunday School Training School at Lake Geneva, Wisconsin. Seven report attendance upon county council meetings. Thirty-four have attended a total of 114 county conventions. Thirteen have attended state worker's conferences from one to six times. Seventeen have attended state Sunday school conventions. Fifteen have attended county young people's division institutes from one to nine times. Thirty of the thirty-six superintendents have taught in Sunday school; thirteen in the public day-school, and one in normal school. Sixteen say they use a public library frequently and sixteen say they do not make frequent use of a public library. Twenty-eight reported that they had read a total of 407 books during the year, 1920. The total number of books in the libraries of twenty-nine superintendents was 3,416.

The Indiana young people's division superintendent is selected from the faithful Sunday school teachers of average ability who attend the county conventions and manifest an interest in young people's work in the local church. Professional training and specific preparation for their work is limited to infrequent attendance upon county or state conferences.

Supervisory Activities: Twenty-eight of the thirty-six superintendents are Sunday school teachers whose duties will not permit them to give much time to the actual supervision of young people's departments on Sunday. Out of a possible 1,664 visits, thirty-two superintendents report a total of 117 visits during the 52 Sundays of 1920. Three superintendents say they gave no time to the work of their office; eleven report from six to thirty-six days, with an average of nearly 18 days each year to this work. Twenty-two omitted this question. Ten superintendents held no institutes during 1920; seven held 13 institutes with a total attendance of 646; two held six institutes but their enrollment is not reported.

What do young people's division superintendents do when they visit schools in their counties? The following table will answer this question: (See Table CLX.)

TABLE CLX — WHAT 25 COUNTY YOUNG PEOPLE'S DIVISION SUPERINTENDENTS AND 27 COUNTY CHILDREN'S DIVISION SUPERINTENDENTS DO WHEN THEY VISIT SUNDAY SCHOOLS

Things Superintendents Do When Visiting Schools	25 County Young People's Divisions		27 County Children's Divisions	
	Number of Superintendents Who do not *Do as Indicated*	*Number of Superintendents Who Do as Indicated*	*Number of Superintendents Who* do not *Do as Indicated*	*Number of Superintendents Who Do as Indicated*
Talk to assembly of school about Young People's Division work	6	19	9	18
Advertise county convention or institutes	6	19	12	15
Promote plans for Young People's work	9	16	8	19
Hold conference with superintendents and teachers concerning Young People's Division standards for local school	11	14	12	15
Teach a class	19	6	18	9
Make an address in Young People's Division	21	4	17	10
Observe work of school	10	15	5	21
Observe work of school and give practical suggestions for improvement	18	7	11	16
Present County Young People's Division standards	13	12	12	15
Gather statistics for county report	14	11	6	21
Present county banner or award	24	1	25	2
Organize classes of Young People's age	23	2	..	..

Of eight superintendents who report the time spent in visiting each school, four remained 60 minutes; the other four remained 30, 25, 20 and 15 minutes respectively. Six superintendents remained with the teachers and officers after the school session for conferences of the following duration: 2, no time; the remaining four, 10, 15, 20, and 30 minutes

respectively. Three superintendents report six camp conferences for Older Boys; and three report an equal number of camp conferences for Older Girls. Five superintendents report eighteen townships meeting the young people's division standard; and seven report 82 local schools meeting the local school standard for the young people's division.

The cost of supervision is one way to measure its amount and quality. Of the twenty counties replying to this inquiry, fourteen did not spend any money for young people's work last year and six report a total expense of $297.

County Children's Division Superintendents

Number and Length of Service: From a list of 83 county children's division superintendents, information was received from thirty-six. Some could not be located, some had removed from the state, some did not know they had been elected to this office, and others had received notice of their appointment and declined to accept the position. Those who responded with

TABLE CLXI—THE LENGTH OF SERVICE IN MONTHS OF 36 INDIANA COUNTY CHILDREN'S DIVISION SUPERINTENDENTS

Length of Service in Months	Superintendents Reporting the Length of Service Indicated	
	Number	*Per Cent.*
Totals....	36	100.0
1.0– 5.9	3	12.1
6.0–11.9	6	16.6
12.0–17.9	9	25.0
18.0–23.9	1	2.8
24.0–29.9	4	11.1
30.0–35.9	2	5.5
36.0–41.9	2	5.5
42.0–47.9	1	2.8
48.0–53.9	1	2.8
54.0–59.9	1	2.8
72.0–77.9	1	2.8
84.0–89.9	1	2.8
102.0–107.9	1	2.8
144.0–150.0	1	2.8

(Table based on data from 100 per cent. of 36 counties reporting.)

information, without doubt, represent the great majority of the active children's division superintendents in the counties of Indiana. The presence of a full-time state children's division superintendent for the past fifteen years does not seem to have given the state a very large or permanent group of county children's division superintendents. The mortality of county children's division superintendents has been less than that of the county young people's division superintendents. Twenty-four persons who preceded the present incumbents in twenty-four counties had served an average of two years each. Of the present thirty-six superintendents reporting, 28.7 per cent. have served one year or less; 27.8 per cent. have served between one and two years; 17.6 per cent. have served between two and three years; and 25.1 per cent. have served from three to twelve and one-half years. At this rate, there would be practically a complete turnover every eighteen months. (See Table CLXI.)

Sex, Age, Marital State, Race, Nativity, Salary and Occupation: There was but one man among the thirty-six children's division superintendents reporting; 86.1 per cent. are above thirty years of age, and 36.1 per cent. are between forty-five and sixty years of age. The median age is 39 years and six months. That is, there are as many county children's division superintendents who are below 39.5 years of age as there are county children's division superintendents who are above that age. Nine superintendents are single and twenty-seven are married; nineteen of the married superintendents report a total of forty-seven children in their families, and four report no children; all belong to the white race, all were born in the United States; all serve the county associations without salary. Thirty-four superintendents report their occupations as follows: Agriculture, 3; trade, 3; professional, 6; clerical, 1; student, 1; home-maker, 20. Fifteen superintendents reported incomes varying from $800 to $7,000, with a median of $1,400. Three housewives reported incomes of from $100 to $200 each in addition to the husband's income.

Social and Educational Backgrounds: Twenty-one of the thirty-six superintendents were reared in the country; seven, in

the village; three, in the city; one, in the village and country; three in city and country, and one in city, village and country. These superintendents come, for the most part, from farm homes. Twenty-four out of thirty-four gave agriculture as their fathers' occupations. The income of the fathers of these

TABLE CLXII—INDIANA COUNTY CHILDREN'S DIVISION SUPERINTENDENTS DISTRIBUTED WITH REFERENCE TO YEARS OF GENERAL EDUCATION OF 31 FATHERS AND 30 MOTHERS OF INDIANA COUNTY CHILDREN'S DIVISION SUPERINTENDENTS

Total Years of General Education	Superintendents Who Report Total Years of Father's Schooling to Be the Number of Years Indicated		Superintendents Who Report Total Years of Mother's Schooling to Be the Number of Years Indicated	
	Number	*Per Cent.*	*Number*	*Per Cent.*
Totals....	31	100.	30	100.
0	1	3.2	0	0.
1	0	0.	0	0.
2	0	0.	0	0.
3	0	0.	1	3.3
4	0	0.	0	0.
5	2	6.4	0	0.
6	0	0.	2	6.6
7	2	6.4	0	0.
8	24	77.4	19	63.3
9	1	3.2	2	6.6
10	0	0.	3	10.0
11	0	0.	0	0.
12	0	0.	1	3.3
13	1	3.3	2	6.6

(Table based on returns from 36 county children's division superintendents.)

officers, as reported by sixteen superintendents, varies from $800 to $12,000; with about 50 per cent. $1,000 and below, and about 50 per cent. with an income above $1,000. Ninety-three per cent. of the fathers and 73 per cent. of the mothers have an eighth-grade education or less. (See Table CLXII.)

Education, Professional Training and Teaching Experience: The general education of the children's division superintendents is much higher than that of their parents. The

thirty-four persons reporting on this question received the following degrees of general education: eighth grade and below, 8.8 per cent.; from the ninth grade to the eleventh grade, 20.3 per cent.; high school graduation, 32.3 per cent.; three years of college work, 34.8 per cent.; college graduation, 2.9 per cent. The median is 12.4 years and the mode or largest single group is 12 years.

The professional training of these superintendents received in high school, normal school or colleges, as reported by twenty-one persons, has included the following courses: theory of teaching, 19 persons; educational psychology, 17 persons; school management, 16 persons; history of education, 15 persons. Twenty-seven out of thirty-six persons omitted the question concerning courses in Biblical history and literature, etc. Four had taken Biblical history; seven, Biblical literature; six, missions; three, religious education; and five, church history. Seventeen have held public school teachers' certificates.

Only three of the thirty-six superintendents are reported as members of the International Children's Division Reading Circle; 29 report definitely that they are not members. Two superintendents have never attended a county Sunday school convention; 27 have attended a total of 101 county conventions. Eight have never attended a state Sunday school convention; 24 have attended a total of 74 state conventions. Three superintendents have never attended a county council meeting; twenty-nine have reported a total of 191 meetings; 14 have not attended a state worker's conference, and 15 have attended a total of 25 such conferences. One-third have never attended a county children's division institute; 9 have attended 43 such institutes. Twenty-four superintendents report an average of five hours a week spent in religious study; 29 say they make frequent use of public libraries; 25 read a total of 442 books during the year, 1920; 27 report a total of 5,804 volumes in their private libraries.

Supervisory Activities: Each of the thirty-six county children's division superintendents reporting is responsible for

the supervision of sixty-three Sunday schools in ten townships or districts. For this service, they have the assistance of township children's division superintendents. In what ways and to what extent do these county supervisors actually supervise? The following paragraphs are the answer to this inquiry:

Two-thirds of the 36 superintendents omit the question as to the amount of time given to the work of their office; one

TABLE CLXIII — WHAT 35 TOWNSHIP YOUNG PEOPLE'S DIVISION SUPERINTENDENTS AND 53 TOWNSHIP CHILDREN'S DIVISION SUPERINTENDENTS DO WHEN THEY VISIT SUNDAY SCHOOLS

	35 Township Young People's Division Superintendents		53 Township Children's Division Superintendents	
Activities	*Number Superintendents Who Do Not Do the Things Mentioned*	*Number Superintendents Who Do the Things Mentioned*	*Number Superintendents Who Do Not Do the Things Mentioned*	*Number Superintendents Who Do the Things Mentioned*
Talk to assembly of school about Young People's Division work	16	19	23	30
Advertise township or county convention or institute	16	19	28	25
Promote plans for Young People's work	17	18	21	32
Hold conference with superintendent and teachers concerning Young People's Division standards for local school	22	13	30	23
Make an address in Young People's Division	28	7	40	13
Teach a class	19	16	39	14
Observe work of school	9	26	15	38
Observe work of school and give practical suggestions for improvement	22	13	29	24
Present county and township or district Young People's or Children's Division standards	23	12	28	25
Gather statistics for township or county report	12	23	17	36
Present township banner or award	31	4	51	2

does not give any time, and eleven give a total of 333 days to this service. Seventeen do not say how much money was expended during the year for the prosecution of their work, six spent no money, and thirteen counties spent a total of $257 on their children's divisions during the year.

Eleven counties held no county children's division institutes in 1920; seventeen counties held 23 such institutes with a total attendance of 593 persons. Ten of the 36 counties did not observe children's week; seven omitted the question; and 19 reported children's week observance by 247 schools. Over half of the county superintendents omitted the question regarding the number of townships and schools meeting the recognized standards; eight reported that there were no townships in their counties meeting the township standards; eight reported a total of 53 townships which have met the standards. Five reported that there were no schools in their counties meeting the approved local school standards and twelve counties report a total of 158 schools which do meet the standards. Twenty-nine of the thirty-six county superintendents are either officers or teachers in local Sunday schools which require their presence on Sundays. This explains the fact that the 19 superintendents who have visited schools have only made 102 visits to Sunday schools in 52 weeks.

Table CLXIII shows that these official visits are given over largely to promoting county and township conventions and the general ideals of the children's division for local schools. These visits usually consume the entire Sunday session of the school. Brief conferences are held following the school sessions. Six superintendents report that from 5 per cent. to seventy-five per cent. of their conferences are given to promoting county programs.

The Indiana children's division superintendents come from average country homes. They have had, on an average, from ten to twelve years of schooling; many of them have taught in the public schools and their professional training is limited to that received while preparing for public school work. They are earnest and consecrated workers in the church and Sunday

school. They give to their work just such time as they can take from lives already overcrowded with other duties. Their training for supervisory work has been almost entirely neglected; and the actual amount of supervision attempted by them is relatively too small to be considered as a factor in the work of local Sunday schools. They render their largest service as promoters of conference and convention programs, not as supervisors.

TOWNSHIP AND DISTRICT OFFICERS

Each township, or group of townships known as a district when organized into a unit of the Indiana Sunday School Association system, has a president, vice-president and secretary-treasurer and an executive committee. These officers are charged with the business of the township Sunday school associations. They are non-salaried, local Sunday school workers who are devoted to the cause of religious education. The present plan of organization, as has been previously pointed out, provides for four township divisional superintendents who, with the convention officers, constitute the township executive committee. These four supervisory officers (children's, young people's, adult and administration divisions) have direct contact with the local Sunday schools, and for this reason, they are directly responsible (1) for carrying to the local school the ideas and plans of the International Sunday School Association and (2) for stimulating local initiative and developing local leadership.

Because the state has had, for many years, paid leadership for the children's and young people's divisions, an inquiry has been made into the present status of township children's and young people's division work. The results of this investigation are given in this section.

Township Young People's Division Superintendents:

From a list of 304 township young people's division superintendents, only 65 replied to urgent and repeated requests for information. Many could not be located at the addresses

given; others had removed from the county; others had just been appointed to office and had no information because no records were available from their predecessor's work; still others were not sufficiently interested to fill out a question schedule. "Life is too short!" wrote one such officer, as an excuse for returning no information. Another wrote: "It seems a mistake to appoint me as young people's division superintendent as my work has been among little tots and seems likely to continue so." Another wrote: "Dear Sir, I thought I let you know that I am superintendent of no Sunday school, the Sunday school we have out here it fail, yours truly." A score or more of such letters were received. The sixty-five superintendents who did provide information undoubtedly represent not only the best, but also the major part of the special work which is being done by township young people's division superintendents.

Number and Term of Service: It is not possible to make a correct estimate of the number of township young people's division superintendents. Out of a possible 1,017, if all counties and districts were supplied, there had been 304 names reported to the state Sunday school office. Of this number, information could be secured from only 65. Of the sixty-five officers furnishing data, 36 failed to say how long their predecessors had held office; 8 said they had had no predecessors; and 2 reported an average term of office for their predecessors as 1.3 years. Sixty-two of the 65 officers reported their own term of office as follows: 30, or 48.3 per cent., had served one year or less; 24, or 36.7 per cent., had served from one to two years; 8, or 13 per cent., had served from three to eight and one-half years. Thirteen months is the median term of service.

Sex, Age, Marital State, Race, Nativity, Salary, and Occupation: Sixty-three township young people's superintendents give their age as follows: 1 between 15 and 19 years; 11 between 20 and 24 years; 13 between 25 and 29 years; 10 between 30 and 34 years; 8 between 35 and 39 years; and 20 between 40 and 75 years. The median is 31 years and six months. Women outnumber the men in this

office just two-to-one. Thirty-five are married and 28 single. Twenty-three of the married superintendents report a total of 62 children in their families. All belong to the white race; all are American-born and all serve their townships without salary. Forty-six per cent. are homekeepers; 27 per cent. are farmers; and 14.3 per cent. are engaged in professional service.

Social and Educational Background: Only thirty-one superintendents report the amount of their incomes. Of these, 16 receive $1,000 or less; 10 receive between $1,000 and $2,000, and 5 receive between $2,000 and $4,000. This is substantially the same income as their fathers received. The median income for township young people's division superintendents is $1,100; of their fathers, $1,150. Forty-nine of the 64 superintendents reporting on the question of father's occupation came from farm homes; 69.8 per cent. of the fathers and 73.9 per cent. of the mothers of 53 officers reporting had eight years of schooling or less; 9.4 per cent. of the fathers and 15 per cent. of the mothers had from one to three years of high school work; 5.6 per cent. of the fathers and 3.8 per cent. of the mothers graduated from high school. 7.5 per cent. of the fathers and 7.5 per cent. of the mothers attended college from one to three years and 7.5 per cent. of the fathers and none of the mothers graduated from college. The median years of schooling for both fathers and mothers is 8.5.

Education, Professional Training and Teaching Experience: Of 61 superintendents reporting, 16 were high school graduates and 5 were college graduates. The median years of schooling was 12 years. One-fourth had less than 9.1 years of schooling and one-fourth had more than 12.9 years of schooling. Twenty-four of the 65 officers had pursued courses in one or more of the following subjects in high school, normal school or college: theory of teaching, 19; educational psychology, 24; school management, 14; history of education, 9. Only 14 reported courses in any of the following subjects: Bible history, 10; Bible literature, 7; missions, 4; religious education, 3; church history, 3.

Eighteen out of 54 superintendents have never attended

county council meetings, 36 have attended a total of 93 such meetings. Eight have never attended a county Sunday school convention; 50 have attended a total of 144 such conventions. Thirteen have attended a state workers' conference, and 31 have attended one or more state Sunday school conventions. Twenty-one have not attended a county young people's division institute; 29 have attended a total of 36 such institutes.

Supervisory Activities: Sixty-four counties report an average of five schools in each township. How much and what kind of supervision does each township young people's superintendent give to the five schools under his jurisdiction? The following statement will answer this question. (See Table CLXIII.)

Twenty-one out of 57 superintendents did not visit a single school during 1920; only 33 made more than one visit to the same school during the year. Fifty-one out of 53 township young people's division superintendents were at the same time teachers or officers in local Sunday schools; and, hence, it was difficult for them to visit other schools on Sunday. Twenty-five superintendents gave a total of 103 days of service to the Sunday schools of the township during the year. Thirty-four held no institute for their township workers; 14 held 17 such institutes with a total attendance of 217 such workers. Only seven reported any expenditure for township young people's work. These seven townships expended a total of $246. Five township older boy's conferences, and six township older girl's conferences were reported. One joint conference with an attendance of 25 was held.

Township and District Children's Division Superintendents

Number and Term of Service: Out of a possible 1,017 township children's division superintendents, only 271 names were available in the state office. Of this number, 100 returned question schedules. It is not possible to state with accuracy the number of township children's division superintendents who are in office at any particular time, because of

(1) the rapid turnover in the personnel, and (2) the loose system of supervision which leaves, in many cases, no contact between the township superintendent and either the county or state office. Here is a letter from a county children's division superintendent: "This is very poorly filled out. I told the committee when I was appointed children's division superintendent I could not care for the work. Am a widow with two children. Invalid mother. Aged father to care for. Besides my personal business and local church work, I teach in Sunday school and act as church treasurer." In such counties, township officers are practically without supervision. This is by no means an exceptional case.

Forty-four superintendents reported that their predecessors had served an average of one and one-half years. Of 93 superintendents stating their term of service, 34 had served one year or less and 20 had served six months or less. There is a complete "turnover" practically every eighteen months.

Sex, Age, Marital State, Race, Nativity, Salary and Occupation: Only three out of ninety-seven township children's division superintendents reporting are men. The median age of 94 superintendents reporting was 38.6 years. One-fourth were under 29.8 years of age and one-fourth were over 46.7 years of age. Approximately, three out of every four of the 97 persons reporting were married. Forty-nine of the 73 married superintendents report a total of 125 children. All are white, all are American born, and all serve the township Sunday school association without salary. Of 97 reporting their occupation, 69, or 71 per cent., are homemakers; and 13, or 13.4 per cent., are farmers or farmer's daughters.

Social and Educational Background: The median income of the fathers of twenty-eight superintendents was $1,000. Seventy-one, out of 91 reporting, come from farm homes. Eighty per cent. of the fathers and 86 per cent. of the mothers of the superintendents reporting on this subject had an eighth-grade education or less. The median years of schooling for fathers is 8; for mothers, 8.5.

Education, Professional Training and Teaching Experience: The mode, or largest group of township children's division superintendents have had eight years of schooling. The median is 10 years and 6 months; that is, there are as

TABLE CLXIV—90 INDIANA TOWNSHIP CHILDREN'S DIVISION SUPERINTENDENTS DISTRIBUTED WITH REFERENCE TO NUMBER OF OFFICIAL VISITS MADE TO THE SUNDAY SCHOOLS UNDER THEIR JURISDICTION

Number of Visits Made	Superintendents Who Report Having Visited the Sunday School Under Their Jurisdiction the Times Indicated	
	Number	*Percentage*
Totals	90	100.
0	43	41.8
1	10	11.1
2	15	16.7
3	11	12.2
4	1	1.1
5	5	5.6
6	3	3.3
7	1	1.1
8	0	0.
9	0	0.
10	0	0.
11	0	0.
12	1	1.1

Statistical Measures:

Median ..... 1 visit
Mode ..... "No visits"
Average ..... 1.5 visits

(Table based on data from 90 of 100 superintendents reporting.)

many township children's division superintendents with less than 10.5 years of schooling as there are with more than that amount of schooling. One-fourth of all the children's division superintendents reported have less than 8.8 years of schooling, and one-fourth have more than 12.4 years of schooling. These statements are significant because these are the officers who come into direct contact with the teachers in local schools.

The median years of schooling of township children's division superintendents is approximately two years less than that of county children's division superintendents. Thirty-one out of 100 reported the professional training in high school, normal school or college as follows: 26 had studied theory of teaching; 18, educational psychology; 18, school management; 15, history of education. Only 9 out of 100 replied to the inquiry regarding their courses in religious subjects. These 9 distributed their courses as follows: Eight had studied Biblical history; 5, Biblical literature; 4, missions; 4, religious education; 4, church history. Thirty out of 80 have held public school teachers' certificates. Two reported attendance at a primary graded union; 8, schools of principles and methods; 37, teachers' training class in a local church; 7, community training class; 1, community training school. Only 10 report graduation from any of these schools. Fifty-two superintendents say that they read a total of 711 books during 1920; and 62 say they have a total of 6,649 volumes in their private libraries. Forty-one out of 80 have never attended a county council meeting. Sixty-nine out of 87 have attended a total of 277 county Sunday school conventions. Fifteen of the 76 reporting have attended one or more state workers' conferences; eighty per cent. have never attended such conferences. Forty-two have attended a total of 101 state Sunday school conventions. The median number of county conventions attended by each officer is 2. Eighty-nine report an average of 12 years' experience as Sunday school teachers; 25 report an average of 4 years' experience as public-school teachers.

Supervisory Activities: Ninety-eight township children's division superintendents report an average of seven schools to each township. Eighty-six out of 98 are so related to the work of some one local Sunday school that they find it difficult to visit other schools. Forty-three out of ninety did not visit any Sunday schools during 1920; forty-seven made a total of 139 visits during the year. (See Table CLXII.) Thirteen report that they have given no days to the work of their office during the year; and twenty report a total of 317 days of service. Sixty-five out of 100 omitted the question

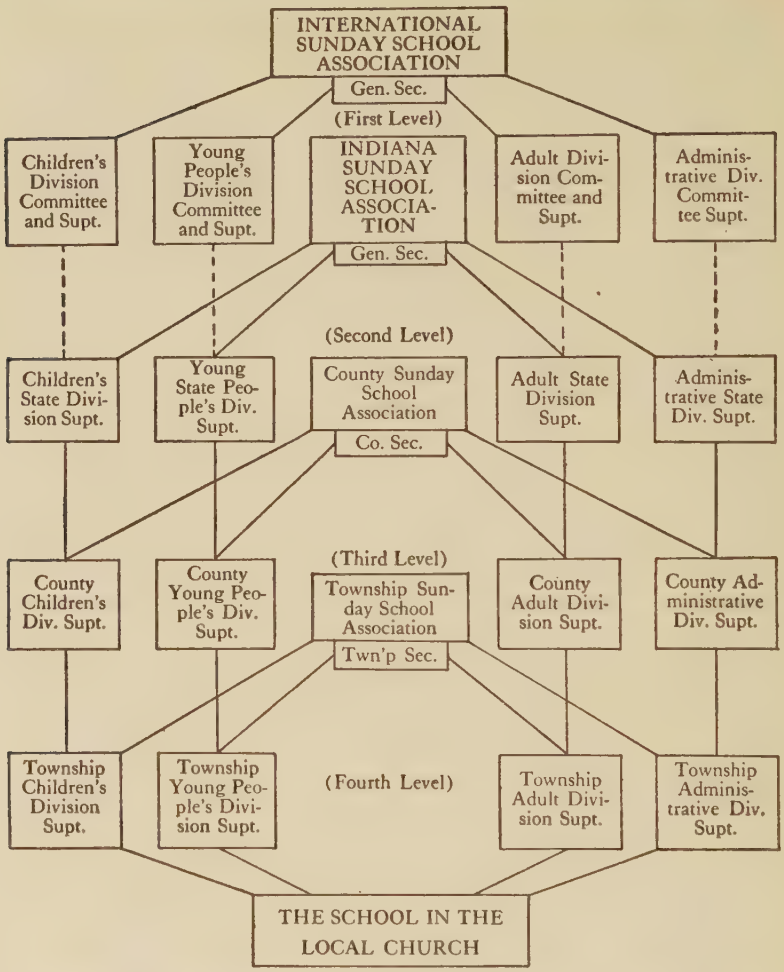

CHART LXV — SUPERVISORY SYSTEM OF THE INDIANA SUNDAY SCHOOL ASSOCIATION.

regarding finance. Of the thirty-five answering, 26 said they spent no money during the year, and 9 reported a grand total of $63, which is $7 a township per annum. Table CXLIII shows the things done by township children's division superintendents when they visit Sunday schools. The length of

each visit is usually sixty minutes, with a half-hour's conference at the close of the session on township or local school problems. Thirty superintendents reported the observance of children's week by 112 of the 201 schools in their townships. Fifteen out of 100 superintendents report eighteen township children's division institutes with a total attendance of 137 workers. Only three out of 97 superintendents were members of the International Children's Division Reading Circle.

III. The Supervisory System Evaluated

The accompanying Chart LXV shows graphically the supervisory system of the Indiana Sunday School Association. There are four levels of supervision, viz: national, state, county and township. There are four areas of supervision, viz: children's, young people's, adult and administration divisions. The *first level* of supervision provides a program and a method which it hands down to the respective divisional superintendents connected with the state Sunday school association. It is not within the scope of the present study to analyze the International Sunday School Association's method of supervision except as it affects the work of the Indiana Sunday School Association.

The *second level of supervision* comprises four divisional supervisors who look to the International Sunday school Association for their program and to the Indiana Sunday School Association for their appointment and their salary. Salaried superintendents are employed for the children's and young people's divisions; voluntary leadership is secured for the adult and administration divisions. Only a few hundred dollars a year are available for the promotion budgets of these departments. Each of these state divisional superintendents is charged with three duties: (1) the promotion of the specific educational program for which his division is responsible, (2) the establishing of the special divisional organisation necessary to carry the special educational program of the division, and (3) sharing with the state Sunday school secretary the task of general administration. The task of maintaining

the county Sunday school machinery is so great that the divisional officers are forced to take a large part of their time for general administrative work. They become "line-men" whose duty it is to reëstablish communication when the machinery is out of order.

The *third level of supervision* comprises 368 county divisional superintendents who look to their respective state divisional superintendents for their programs and to the county Sunday school association for their appointments. When the county organization breaks down, this supervisory machinery becomes inoperative. It has been shown that the county supervisors are untrained, inexperienced, voluntary, local workers of average ability. They do the best they can; but the machinery goes to pieces in their hands.

The *fourth level of supervision* comprises approximately four thousand township divisional superintendents. These officers have the greatest responsibility and the most difficult position in the entire system; for it is their duty to stimulate and direct the work of the teachers in the local schools. This, the most important link in the chain of supervision, is the weakest of them all. The township supervisors are busy Sunday school teachers, of average ability, whose Sundays are largely preëmpted by their own Sunday schools. They are inexperienced, untrained, voluntary workers. In their hands, the work of supervision becomes almost an unknown quantity.

The supervisory system of the Indiana Sunday School Association breaks down almost completely at the *third and fourth levels;* and, consequently, very little of the ideals and educational content of the higher levels find their way into the local school through these channels. It exhausts the energy of the state suprvisors to keep the pipe-lines of communication in operation; and the foregoing analysis shows that *most of the supervisory machinery is inoperative most of the time.*

But the trouble is not necessarily with the machinery, it is rather with (1) Inadequate state supervisory force; (2) Inadequate budgets to carry a strong and comprehensive educational program; (3) Inadequate local leadership. The local Sunday schools of Indiana are suffering from the effects of

long-distance supervision, and from their failure to recognize that voluntary, local workers need *immediate, constant* and *personal* supervision by highly trained specialists. This means that local budgets should be secured to provide competent supervisors on the third and fourth levels of supervision.

The instruments of supervision have been (1) the conventions, (2) the county councils, (3) efficiency institutes, (4) teacher-training schools and classes. An analysis of the foregoing data will show that the present finances and leadership are adequate to carry the convention system; but they break down when they undertake to operate agencies which require professional training, continuous service and adequate finance.

High tribute is due to those who are heroically trying to operate an undermanned supervisory system; and praise is due to the system, as well. Indiana should man the machine with trained supervisors *from the bottom up.* It should not do less for the state Sunday school association; but it should do infinitely more for the teachers and officers in the local schools, especially through community coöperation in training and supervision.

Chapter XVIII

THE INDIANA SUNDAY SCHOOL ASSOCIATION — ORGANS AND AGENCIES OF SUPERVISION AND PROMOTION

I. Organs of Educational Promotion

The organs for promoting the programs of the state, county, township and district Sunday school associations are: (a) conventions; (b) efficiency institutes; (c) county councils; and (d) divisional institutes. These four organs will be discussed in this section.

SUNDAY SCHOOL CONVENTIONS

More than 500 Sunday school conventions are held annually in Indiana by the state, county and township associations. These conventions are popular assemblies for the inspiration and training of volunteer workers and for the creating of a Sunday school conscience throughout the state. More than 125,000 people attended a Sunday school convention in Indiana during the year ending June, 1920.

The Indiana State Sunday School Convention: The Indiana Sunday School Association has held an annual convention without interruption for fifty-seven years. The conventions have grown in popularity and influence; the convention of 1921 enrolled 3,851 paid delegates. This is thought to be the largest convention of Sunday school workers that ever assembled on American soil. The registration for the state conventions for the past thirteen years, is as follows:

Location	*Year*	*Enrollment*
Lafayette	1909	430
Indianapolis	1910	600
Fort Wayne	1911	800
Richmond	1912	1,000
Evansville	1913	1,315
Indianapolis	1914	1,400
Logansport	1915	1,500
Muncie	1916	2,200
Terre Haute	1917	2,001
South Bend	1918	1,350
Marion	1919	1,800
Crawfordsville	1920	2,535
Lafayette	1921	3,851

The growth of the state convention is graphically set forth in the accompany diagram. (See Chart LXVI.)

A careful examination of the programs for the past twenty-one years reveals many evidences that the conventions were used as agencies to introduce into the state the most modern methods of Sunday school work. In 1901 and 1902, Mrs.

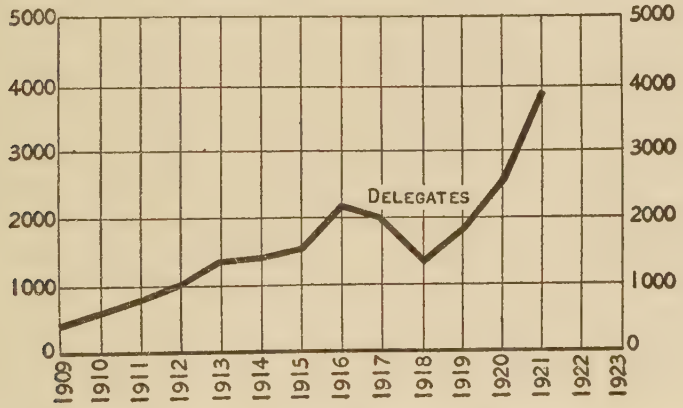

CHART LXVI — NUMBER OF REGISTERED DELEGATES AT INDIANA STATE SUNDAY SCHOOL CONVENTIONS FROM 1909 TO 1921, INCLUSIVE.

Mary Mitchell and Mrs. M. S. Lamereaux were lecturing on child psychology, and Dr. H. M. Hamill on teacher-training. "A Normal Department in Every School" was a topic for discussion in 1902; "training in Christian service" and the

TABLE CLXV—NUMBER OF TIMES CERTAIN DESIGNATED TOPICS OCCUR ON THE PROGRAM OF INDIANA STATE SUNDAY SCHOOL CONVENTION—1901–1921 INCLUSIVE

Topics	*Total*	1901	1902	1903	1904	1905	1906	1907	1908
Totals....	958	11	21	21	40	29	36	45	46
Religious Education and Public School.....	30					1			
Inspiration	136		3	1	1	2	2	3	8
Sunday School Association Work	116	1	2	2	6	4	4	10	8
Sunday School Relation to Community.....	6								
Theological.....	10				1	2			
Sunday School Administration and Organization	284	3	11	5	11	7	10	11	8
Teacher Training.....	74	1	2	3	4	2	2	2	6
Home and Sunday School	10			1					
Missionary Education..	32							2	2
Evangelism.....	20	1		4	3	1			1
Expression	20								1
Church and Sunday School.....	13				2	1			1
Biblical Exegesis.....	10			1			3		1
Music and Worship....	32				2	1		1	1
Finance	17				1		2	1	
Social Education.....	13						1	3	
Methods of Teaching..	61	3	1	4	5	4	8	5	1
Temperance	38						1	1	2
Graded Curriculum.....	27	1			1	1	1	1	3
Child Study.....	69	1	2			3	2	5	3

[1] Only partial program available.

TABLE CLXV — *Continued*

1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921
61	8[1]	41	54	60	54	38	65	78	76	88	77	70
			1		2	1	1	2	1	9	6	6
7		9	14	17	9	5	19	11	10	6	5	4
14	1	1	6		4	4	2	7	2	11	12	15
									4	1		1
		4			2		1					
14	4	9	14	19	13	14	11	24	29	27	20	20
9	2	3	2	6	4	4	4	6	3	4	1	4
2									4		1	2
		4	3	3	5	3	3	4	2		1	
		1		2	1		2		1	2		1
1		2		1	1		2	6	1	2	2	1
							3		1	2	2	1
3			1							1		
		1					1	2	3	6	12	2
1			1	1	1	1		1	2	3	1	1
1		1					4	1	1	2		
5			2	1	1			6		8	3	4
4	1	3	3	5	8	3	2	4	1			
		1	3	1		1	1	4	1	1	4	2
		2	4	4	3	2	9		10	3	7	6

public presentation of diplomas to graduates of "Our State Normal Courses" were prophetic features of 1903. "A "Demonstration Lesson" for the junior department was a feature of 1914.

In 1905 and 1906, Mrs. J. W. Barnes discussed "Graded Lessons and Lesson Construction"; in 1907, Prof. E. P. St. John lectured on "Graded Lessons," "Story Telling," "Early Adolescence," "Late Adolescence"; and a foot-note urges Sunday school teachers of the state to spend a year in a school of religious pedagogy. In 1908, "Manual Work in the Junior Department" was demonstrated.

Since 1911, the programs have been organized definitely around the major departments of work, i.e., children's division; young people's division; teacher-training; county officers, etc. Rich programs have been provided in each department, conference periods have been held, and a general program of inspiration has welded the whole program into a unit. The printed programs have been beautifully constructed and well illustrated, and they frequently carry the printed reports of the officers and superintendents of departments or divisions. The programs for 1910 to 1914 show the response of the state to the teacher-training emphasis of that period. The program of 1911 recorded 994 teacher-training students in the state with 279 graduates; and the program of 1913 recorded 3,498 from the "Advanced Course." This report says that the teacher-training movement "has passed the first stages of enthusiasm"; and a later report records the passing of the supervision of teacher-training to denominational boards. In this same convention, there was announced a plan for inducing the denominational colleges of the state to offer regular credit courses for the training of Sunday school teachers. The program for 1915 records the passing of the days of "wild enthusiasm" in teacher-training; but reports the largest teacher-training enrollment in the history of the state, 5,431, with other students enrolled in the first community training school held in the state during the previous year. The program for 1915 recognized the coming of Community Training Schools,

Bible Study Credit in Public Schools, and Departments of Religious Education in colleges. "The Sunday School as a Social Force" was discussed in 1911 by Dr. M. S. Littlefield, as was also the topic "Worship as a Factor in Sunday School Instruction." The more recent programs have dealt with the use of pageantry and the fine arts in religious education, the technique of teaching, curricula building, supervision, efficiency tests, standards for the departments, etc., etc. It is clear from this listing of topics that the State Sunday School conventions of Indiana have been used to promote the most progressive ideas and methods.

Table CLXV, on pages 510 and 511, shows the distribution of topics on the Indiana state convention programs for the past twenty-one years. The length of periods for the various topics was approximately the same. The longer and richer programs of recent years represent the influence of graded instruction and departmental organization on the state convention programs.

County Sunday School Conventions: The county Sunday school conventions are the chief sources of interdenominational Sunday school enthusiasm. The county officers are guided in the building of the county programs by suggestions from the state officers. The larger counties frequently secure the services of educational experts from beyond the county limits. Local talent is developed through actual participation in the activities of these annual county conventions. Many of the most active leaders in Sunday school work in the state owe their interest and development to these annual gatherings of county Sunday school workers.

About one-half of the county conventions in Indiana are "mass" conventions; the others are delegate conventions, with representatives from Sunday schools, townships or districts, or both. (See Table CLXVI.) These conventions are inspirational, educational, administrative and legislative in their purposes and functions. The reports of the county officers are heard and approved and plans are formulated for the ensuing year. In addition to stimulating the regular Sunday school

workers to more intelligent effort, these conventions, through their popular presentation of great problems to mass meetings of citizens, carry the Sunday school message to thousands of citizens who would otherwise remain ignorant of its message and its fundamental relation to our democratic institutions. Fifty-five county conventions, reported for 1920, reached 11,646 delegates and, in addition, from two to three times as many citizens who were not registered delegates.

TABLE CLXVI—THE TYPE OR "COMBINATION OF TYPES" OF SUNDAY SCHOOL CONVENTIONS HELD IN 70 INDIANA COUNTIES

	County S. S. Ass'n Officers Reporting Type or Combination of Types Indicated
"Mass Convention" only	36
"Mass Convention" and "Delegates from Churches or Schools"	10
"Mass Convention," "Delegates from Churches or Schools" and "Delegates from Districts or Townships"	13
"Mass Convention" and "Delegates from Districts or Townships"	3
More than the three above specified forms	3
"Delegates from Churches and Schools" only	2
"Mass Convention," Delegates and other forms	1
"Mass Convention," and other forms	2

(Table based on data from 100 per cent. of 70 counties reporting. Reports cover the year preceding the date of the survey.)

Township Sunday School Conventions: Township conventions are miniature editions of the county conventions. Once or twice each year the workers in the schools of a township or a series of townships (commonly called a district) meet for mutual encouragement and helpfulness in these local conventions. The county officers are the moving spirits in the organization and promotion of these conventions. They are the ultimate units in the International Sunday School Association convention system. From these democratic, local conferences, there is carried up to county, state and nation the problems and the contributions of the workers who come into closest contact with the actual work of the local schools. In

like manner, they serve as a means of conveying the ideals of the national and state leaders to the leaders in the local schools. Forty-nine counties report a total attendance at township conventions in 1920 of 62,990 different people. It is probable that the records for the entire state would show an annual attendance upon township Sunday school conventions of fully 100,000 people.

EFFICIENCY INSTITUTES

Efficiency Institutes are training schools for county and township officers. During recent years, the General Secretary has called the county officers into an annual Efficiency Institute. These "Institutes" have been well attended; the membership in 1920 was 625. These institutes are to the state association staff what a salesman's convention is to a merchant. The state workers and specialists from other states instruct the county officers on every phase of the program which is to be carried back into the counties.

COUNTY COUNCILS

County Councils are meetings of all the county and township officers for the purpose of discussing the work of the Sunday schools of the county. Of the seventy counties returning information, sixty-one reported from one to fifteen meetings annually. The total number of county council meetings of the sixty-one counties was 240. The attendance at 197 of these meetings was 1,596.

The minutes of a county council meeting in one of the best organized counties will show the important function which these meetings hold in the Sunday school work of a county.

"The Second County Council Meeting of the Elkhart County Sunday School Association was held Sunday afternoon, August 21, at 2:30 P. M., in the First Methodist Chruch of Goshen. County officers present were: Carpenter, Stine, Zimmerman,

McOmber, Sims, Franz and Holdeman. Districts represented were: Clinton, Goshen, Nappanes, Middlebury, Benton, Elkhart and Bristol. New Paris and Wakarusa Districts were absent.

"The following business was discussed and decided on:

"Decided to urge each district to hold a Fall Rally or Convention one or two Sundays prior to 'Go-To-Sunday-School-Day' and to urge each local school to hold its Rally Day on 'Go-To-Sunday-School-Day.'

"Miss McOmber explained the Young People's Division Institutes which are to be held over the county, September 20-27, under the direction of Mr. Wayne G. Miller, our State Young People's Division worker.

"Mr. Zimmerman told of the Children's Division Institutes which are to be held over the county, October 14-17, under the direction of Miss Nellie Young, our State Children's Division worker.

"Miss Mamie Leonard gave a brief and interesting report of the State Sunday School Convention held at Lafayette, June 14, 15 and 16.

"Miss McOmber gave a similar report of her two weeks' Training Course at Lake Geneva and urged that more workers avail themselves of this splendid opportunity to equip themselves better for SERVICE.

"Mr. Franz, chairman of the Finance Committee, gave a report of the meeting of said Committee together with County Pres. and Sec.-Treas. on Friday evening, August 18, 1921. The following budget was presented and apportionments were allotted to each District on the basis of their reported enrollment for last year.

"The budget is as follows:

State S. S. Ass'n	$ 939.00
Prtg., Adv., Phone & Stationery	80.00
Postage for Co. Officers	75.00
Stenographer & Misc. Exp	50.00
Transportation	100.00
Delegates—State Convention	40.00
" Efficiency Institutes	15.00
County Convention Exp	163.30
Lake Geneva Training School	40.00
Local District Expense	375.00
	$1,877.30

"District Apportionments as follows at 10¢ per capita:

	Enrollment	*Attendance*	*Apportionment*
Clinton		912	$ 91.20
Goshen		3,972	397.20
Nappanee		2,570	257.00
Middlebury		756	75.60
Benton		289	28.90
Elkhart		7,228	722.80
New Paris		700	70.00
Wakarusa		1,932	193.20
Bristol		414	41.40
			$1,877.30

"It is understood that the schools be asked for a voluntary offering of 10¢ per capita based on last year's reported enrollment with the understanding that offerings be divided 50%, 30% and 20% to the State, County, and District Associations. Each district is urged to pledge all or at least a definite part of their apportionment and report to the County Sec-Treas. as soon as possible.

"It was decided to issue a Financial Statement for the past year showing receipts and disbursements in detail. This statement to be distributed as an aid to the Financial Drive this fall.

"Decided to have another County Council prior to January 1, 1921, subject to the call of County President.

"Pres. E. A. Carpenter,
"Sec.-Treas. O. W. Stine.

"P. S. Only one copy of this report will be sent to each district, so will you kindly give the other officers of your district a chance to see this report either privately, or through your District Cabinet Meeting?"

DIVISIONAL INSTITUTES

Divisional Institutes are schools of methods lasting from one to three days for the training of leaders of the various divisions. These institutes are the most effective agencies which the divisional superintendents have for the developing of leadership for their special departments. That comparatively little use is being made of this agency at present, is revealed by the following reports of children's and young people's divisional institutes.

Of seventy counties reporting on Children's Division Institutes, 35 omit the question, 24 report no institutes held, and 11 report a total of 19 institutes. The enrollment in 13 of these institutes was 530.

Of seventy counties reporting on Young People's Division Institutes, 35 omit the question, 22 report no institutes held, and 13 report a total of 14 institutes. Eleven institutes report a total attendance of 416.

II. Agencies of Supervision

The major emphasis of the Indiana Sunday School Association has been on promotion. There are, however, some agencies of supervision which are worthy of mention. Among them are: (a) standards and goals; (b) "The Awakener"; (c) personal visits of supervisors; (d) prizes and awards; (e) reports.

STANDARDS

The Indiana Sunday School Association, following the leadership of the International Sunday School Association, has established standards or goals for the purpose of measuring the efficiency of county, township, and local Sunday school organization and administration. The present standards are:

(1) THE INTERNATIONAL COUNTY ORGANIZATION STANDARD

I. County organized (5 points) and convention held (5 points).
II. Annual (5 points) and semi-annual county council meetings (5 points).
III. Complete annual statistical report sent to state office thirty days prior to the state convention (10 points).
IV. Written reports from all county officers at annual county convention (10 points).
V. Apportionment paid in full (10 points).
VI. Townships organized (5 points) and annual conventions held (5 points).
VII. County represented at state convention (10 points).

VIII. County represented at annual state or county efficiency conferences (10 points).
IX. The average standing of all Sunday Schools equals 60 per cent. of the International standard (10 points).
X. Twenty-five per cent. International standard schools (10 points).

(2) THE INTERNATIONAL TOWNSHIP-ORGANIZATION STANDARD

I. Township organized (5 points) and annual convention held (5 points).
II. Annual (5 points) and semi-annual (5 points) township council meeting.
III. Complete annul statistical report of every Sunday school (10 points).
IV. Written reports from at least three township officers at the annual township convention (10 points).
V. Apportionment paid in full (10 points).
VI. Every Sunday school in the township visited by an association officer (10 points).
VII. Township represented at annual county convention (10 points).
VIII. Township represented at annual (5 points) and semi-annual county council meetings (5 points).
IX. The average standing of all Sunday Schools equals 60 per cent. of the International standard (10 points).
X. Twenty-five per cent. International standard schools (10 points).

(3) THE INTERNATIONAL LOCAL CHURCH SCHOOL ORGANIZATION STANDARD

I. Cradle roll (5 points).
Home department (5 points).
II. Organized and registered young people's class (5 points).
III. Organized and registered adult class (5 points).
Teacher-training class (10 points).
IV. Graded organization (5 points).
V. Missionary instruction (5 points).
VI. Temperance instruction (10 points).
VII. Definite decision for Christ urged (10 points).

VIII. Workers' conferences regularly held (10 points).
IX. Full denominational requirements (10 points).
X. Full association requirements:
Annual report to state association (3 points).
Delegates at association convention (4 points).
Offering for association work (3 points).

(4) THE INTERNATIONAL COUNTY CHILDREN'S DIVISION ORGANIZATION STANDARD

(Each item counts 10%)

I. County children's division superintendent.
II. Children's division in each district or township.
III. Complete annual report sent to the state children's division superintendent at least two weeks prior to the state convention.
IV. A written report made by county children's division superintendent to annual county convention.
V. Children's division work presented in county convention.
(a) Conference for the discussion of the work of the children's division of the county and township association.
(b) By address or conference on the children's division of the local Sunday School.
VI. Annual county children's division efficiency institute or conference.
VII. Children's week observed.
VIII. County superintendent pursuing the International Children's Division reading course.
IX. Division represented in state or group efficiency institutes or conferences.
X. Thirty per cent. of Sunday Schools reaching denominational standards.

(5) INTERNATIONAL TOWNSHIP OR DISTRICT CHILDREN'S DIVISION ORGANIZATION STANDARD

I. Township children's division superintendent.
II. Complete report of children's division work to be sent to the county children's division superintendent at least two weeks before the county convention.

III. Written report made by township children's division superintendent to the township convention.
IV. Children's division work presented in the township convention by an address or conference.
V. Township children's division superintendent present at efficiency institute or conference.
VI. Children's week observed.
VII. At least one institute or conference during the year for teachers and parents of children.
VIII. Township children's division superintendent making at least one visit a year to the schools of the township.
IX. Township children's division superintendent pursuing the International Children's Division Reading Course.
X. Thirty per cent. of Sunday schools reaching denominational standards for the children's division.

(6) INTERNATIONAL STATE SUNDAY SCHOOL ASSOCIATION ORGANIZATION STANDARDS

The following International Standard is the outcome of two years of study. In the summer of 1916, the Employed Officers' Association of the International Sunday School Association appointed a Commission on Standards, which reported at the annual meeting of the Association in 1917. The findings of the Commission are the work of all sections of the Employed Officers' Association.

The Committee on Education of the International Sunday School Association made a careful study of the findings of the Commission, and finally approved the standard, to be used by the International Field Department until the Educational Committee, by study and experiment, could produce a standard of Organization and Educational Content. This standard was used as the objective measurement of the organization of State and Provincial Sunday School Associations during the quadrennium 1918-1922.

POINTS OF STANDARD

I. *General Organization* (*20 Credits*).
1. (2) State or provincial executive committee.
2. (4) Complete organization by counties.

3. (4) Delegate from every county at state or provincial convention.
4. (2) Educational superintendent or committee.
5. (2) Apportionment or pledge paid.
6. (2) Statistical report rendered.
7. (2) Member at international executive committee meeting.
8. (2) Delegates at International Sunday School Association Convention.

II. *Children's Division (20 Credits).*

9. (2) State or provincial superintendent.
10. (4) State or provincial committee.
11. (5) County superintendents.
12. (2) Superintendents' annual conference.
13. (3) Students at International Sunday School Association Training School.
14. (4) Observance of children's week.

III. *Young People's Division (20 Credits).*

15. (1) State or provincial superintendent.
16. (2) State or provincial committee.
17. (3) County superintendents.
18. (2) Adult Training conference.
19. (2) Students at International Sunday School Association Training School.
20. (1) Older boys' (15-19) conference.
21. (1) Older girls' (15-19) conference.
22. (1) Young men's and women's (18-24) conferences.
23. (1) Older boys' council.
24. (1) Older girls' council.
25. (1) Young men's and women's council.
26. (2) Represented at International Older Girls' Camp-conference.
27. (2) Represented at International Older Boys' Camp-conference.

IV. *Adult Division (20 Credits).*

28. (3) State or provincial superintendent.
29. (4) State or provincial committee or federation.
30. (5) County superintendents.
31. (4) State or provincial conference.
32. (4) Students at International Sunday School Association Training School.

V. *Administrative Division* (*20 Credits*).

33. (3) State or provincial superintendent.
34. (4) State or provincial committee.
35. (5) County superintendents.
36. (4) State or provincial conference.
37. (4) Students at International Sunday School Association Training School.

The Indiana Sunday School Association has been given fifth place among the state and provincial associations of North America based upon the percentages printed opposite the various items on the standard above.

The publication of tables giving the comparative rating of schools, townships or counties has a definite value as a method of supervision. The following county secretary's report will indicate the use which is being made of school standards in Indiana.

HANCOCK COUNTY REPORT

June 24th, 1919.

"Grades of the schools in Hancock County 39% in their township order.

BLUE RIVER 31%

1	Shiloh Christian	21%
2	Western Grove Fr....	26
3	Westland Friends ...	46

BROWN 48½%

1	Maple Grove U. B....	35
2	Shirley Christian	45
3	Shirley Friends	50
4	Shirley M. E.....	50
5	Warrington U. S.....	45
6	Wilkinson Christian..	65
7	Wilkinson Friends...	45
8	Wilkinson M. E.....	60
9	Willow Branch Ind. M. E.	90
10	Zions Chapel M. E.... (No report.)	0

BUCKCREEK 23¾%

1	Amity U. B.....	35
2	Mohawk U. B.....	10
3	Mt. Comfort M. E....	20
4	Otterbein U. B.....	30

JACKSON 52⅝%

1	Charlotteville Chr. ...	45
2	Charlottsville Fr.	70
3	Charlottsville M. E....60	
4	Cleveland M. E.....	32
5	Nameless Creek Chur.	55

BRANDYWINE 20%

1	Finley M. P.....	5%
2	Mt. Lebanon M. P....	50
3	Sugar Creek Chr....	5

CENTRE 31¾%

1	Bradley M. E.	28
2	Colored M. E.	25
3	Currey Chapel M. E.	30
4	Ada New M. E.	10
5	Maxwell M. E.	10
6	Christian	18
7	Adventist	25
8	Friends	35
9	Presbyterians	56
10	Heavenly Recruits	35
11	Greenfield Naz.	30
12	Mohawk Naz.	8
13	Stringtown Naz.	41
14	Greenfield M. P.	53
15	Greenfield U. B.	53

GREEN 75½%

1	Eden M. E.	87
2	Sugar Grove U. B.	64

SUGAR CREEK 42½%

1	Gem M. E.	11
2	New Palestine M. E.	81
3	New Palestine Chr.	18
4	Philadelphia M. E.	60

VERNON 27¾%

1	Fortville Christian	51
2	Fortville M. E.	60
3	Mo Cordsville M. E.	0
	(No re r	
4	Fortville N	0
	(No repor	

"Please note the above. Your school may be better than the grade given you, but each school has been given careful consideration and graded to the best knowledge based upon the report sent us by your school and what little we could learn otherwise. This list will be mailed to all the Sunday schools in the County, so each can see how it stands in relation to other schools.

"We grade on the International Standard which includes your denominational requirements. If you do not have these standard requirements and want same, write me and I will send same by return mail.

Yours,
H. C. Hutchens, Sec.-Treas."

THE AWAKENER

This is an official publication of the Indiana Sunday School Association. Each registered delegate at the state convention receives a year's subscription of the paper. It is in its thirty-ninth year. Its reports, messages from state superintendents, etc., are valuable aids in the creation and maintenance of standards.

VISITS FROM MEMBERS OF THE STATE STAFF

Members of the staff of the Indiana Sunday School Association arrange to visit Sunday schools as frequently as possible

in the interests of the standards which have been adopted for general promotion. These visits are helpful but the proportion of the schools of the state covered each year by members of the state staff is so small that the work is of relatively little importance as a standardizing effort.

PRIZES, AWARDS AND CERTIFICATES

At each state convention, certain awards are publicly made to schools and affiliated organizations which have met the state standards.

REPORTS

The state secretary and the state divisional superintendents have a system of reports which county and township officers are urged to fill out regularly and return to the state office. Frequently, circular letters and personal letters are sent out to carry information, admonition, and helpful stimulation. These reports are effective agencies of supervision.

III. Educational Promotion Program

The program promoted by the machinery of the Indiana Sunday School Association and its affiliated county and township organizations includes the following as its major items:

(a) The promotion of county, township, and local Sunday school standards.

(b) The promotion of agencies of leadership training, including:

(1) Teacher-training in the local church. The major responsibility for this work is now assumed by the various denominational Sunday school boards.

(2) Schools of Principles and Methods. These training institutes are usually conducted by denominational Sunday school boards; but the Indiana Sunday School Association holds such schools under its own auspices, also. There were seven such schools held in the state during 1920.

(3) Community Training Schools. In 1911, there were six Graded Unions in Indiana, as follows: Indianapolis, in its twenty-fourth year; Greenfield; Boone Co.; Plymouth; Franklin and Kokomo. In 1912, Fort Wayne and South Bend were added and Greenfield, Boone, Count and Franklin dropped out, leaving five for that year. In 1913, the list consisted of Indianapolis, Plymouth, Kokomo, Fort Wayne, South Bend, Evansville and Terre Haute.

At present there are no Graded Unions in Indiana. They were not supplanted by the community training schools; but the change of emphasis which brought this new agency of training caused the Graded Union to be abandoned.

Only thirteen of the seventy counties returning county question-schedules reported community training schools. These thirteen counties operated forty community schools with sessions ranging from six to fifty-two weeks. Only three or four of these schools would meet the standards of the International Sunday School Association for community training schools. Thirty-four schools report 1,253 students enrolled.

Eight counties held ten summer schools or conferences ranging from two days to seven weeks in duration with enrollments of from 75 to 125 at each conference. (See Table CLXIX.)

(c) The promotion of week-day religious schools. Indiana has been the pioneer state in the organization of week-day religious schools. Such schools are in successful operation in Gary, Indiana Harbor, Hobart, and Hammond.

(d) The promotion of vacation schools of religion.

(e) The promotion of Bible-study credit in the public schools for work done under church auspices.

(f) The development of a Sunday school conscience through "Inspirational Tours," etc.

Twenty-six counties promoted an annual "Go-to-Church Day"; forty-one promoted an annual "Go-to-Sunday-school Day"; nine conducted a home visitation census in the county. One of the methods used to bring the Sunday school to the

attention of the masses is the Sunday school exhibits at county fairs. The photograph facing page 528 shows the Sunday school booth at the Spencer County Fair. Mr. W. R. Bottenfield, the County Chairman, writes as follows regarding the composition of this exhibit:

"We asked for and secured from state headquarters some samples of children's work, that had been done in Sunday school, also a supply of tracts and leaflets on the different phases of Sunday school work; home department, cradle roll, organized classes, etc. We also asked all the denominational as well as the non-sectarian publishers to furnish us samples of their literature and supplies which was responded to very liberally. These were posted up and displayed to the best advantage we could and were used by us in talking to visitors in regard to Sunday school methods and we gave out quite a bit of literature."

TABLE CLXVII—THE NUMBER OF COMMUNITY TRAINING SCHOOLS HELD IN 34 INDIANA COUNTIES, THE SIZE OF FACULTY, LENGTH OF COURSE IN WEEKS, AND STUDENT ENROLLMENT FOR THE YEAR ENDING DECEMBER 31, 1920

Number of Schools in the County	*Number of Members of the Faculty*	*Number of Weeks in the Course*	*Number of Students Enrolled*
Totals 40	71	160	1,253
1	10	–	–
1	2	6	30
1	11	12	190
1	–	24	–
1	–	–	–
1	1	12	20
2	2	–	20
1	–	–	–
1	1	52	–
2	–	–	–
26	32	6	265
1	8	24	324
1	4	24	404

35 schools report 71 faculty members.
33 schools report an aggregate of 160 weeks.
34 schools report the total number of students enrolled as 1,253.

(70 counties returned schedules; 36 omitted information as to community training schools; 21 reported no such schools; 13 counties reported the 40 schools as shown in this table.)

(g) The promotion of professional reading through a State Religious Education Reading Circle. About 200 volumes

of a very high grade are in the library at the central office of the association. These books may be drawn out by any Sunday school worker in the state. A system of credits and certificate recognition has been developed.

(h) The promotion of all aspects of the program of religious education through conventions, through a state paper and other forms of publicity.

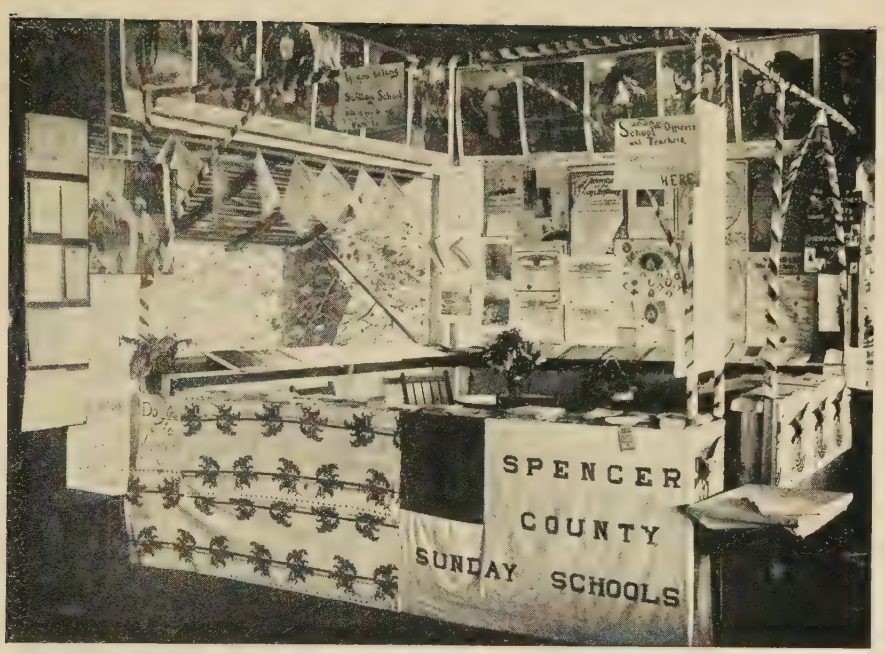

ILLUSTRATION XLV: SPENCER COUNTY, IND., SUNDAY SCHOOL EXHIBIT AT COUNTY FAIR, ROCKPORT.

ILLUSTRATION XLVI: PINE GROVE METHODIST EPISCOPAL CHURCH, WHITE COUNTY, IND. TYPICAL HOME OF THE RURAL SUNDAY SCHOOL.

Chapter XIX

THE INDIANA SUNDAY SCHOOL ASSOCIATION-BUDGETS AND STATISTICS

I. State Budgets

The problem of financing the program of the Indiana Sunday School Association does not seem to have been regarded as serious during the past twenty-five years and probably during the whole life of the association. There are three chief sources of income: (a) an apportionment of 2, 3, or 5 cents per member of each local Sunday school, collected through the county associations; (b) personal subscriptions; and (c) convention registration fees. The first of these methods has been found most satisfactory. The burden of financing the overhead organization is thus placed back upon the local Sunday schools.

The budgets approved by the annual conventions for the periods 1913 to 1921 are shown in the following table: (Table CLXVIII.)

The amounts expended on the budget items have usually coincided approximately with the amounts appropriated. The table on page 530 shows the appropriations and expenditures for the years 1919 and 1920.

The approved budgets for 1920 and 1921 contain an item of $3,000 for the salary of an educational superintendent. This item was not used because a satisfactory man could not be secured. The increase in the annual budgets has been gradual and there is evidence of a serious effort to meet the demands of a constantly growing but increasingly inadequate program. The officers of the association have exercised strict economy in the expenditure of state funds.

TABLE CLXVIII — ANNUAL BUDGETS APPROVED BY THE INDIANA SUNDAY SCHOOL CONVENTION

1913–1921

Budget Items	1913	1914	1915	1916	1917	1918	1919	1920	1921
Totals....	$8,802	$10,197	$11,007	$14,327	$13,982	$13,982	$15,370	$21,780	$23,300
Salaries.....	4,320	5,340	6,300	8,920	6,800	6,800	7,880	12,240	12,240
Rent.....							540	540	960
Office Expense.....	957	1,057	1,007	1,007	1,332	1,332	850	1,300	1,010
Departments.....	600	500	350	350	350	350	950	500	600
Printing.....	275	350	350	350	450	450	650	800	800
Board of Directors.....	150	150	100	100	150	150	250	300	300
Awakener.....	650	700	700	700	1,000	1,000	1,000	1,400	2,500
Field Work.....	500	700	800	800	800	800	850	1,500	2,000
State Convention.....	950	1,000	1,000	1,200	1,500	1,500	1,800	2,400	2,000
International Pledge.....	300	300	300	300	500	500	600	600	600
Miscellaneous.....	100	100	100	600	1,100	1,100		200	290

TABLE CLXIX—THE APPROVED BUDGETS AND ACTUAL EXPENDITURES OF THE INDIANA SUNDAY SCHOOL ASSOCIATION FOR THE YEARS 1919 AND 1920

1919

Items	Amount Appropriated	Amount Expended
Totals....	$15,370.00	$17,836.87
Salaries	7,880.00	8,113.50
Rent	540.00	540.00
Office expense	850.00	1,748.98
Departments	950.00	348.92
Printing	650.00	570.18
Board of Directors	250.00	401.65
Awakener	1,000.00	1,327.11
Field work	850.00	2,077.44
State Convention	1,800.00	1,609.09
International pledge	600.00	600.00
Miscellaneous	.....	500.00

1920

Items	Amount Appropriated	Amount Expended
Totals....	$21,780.00	$18,211.55
Salaries	12,240.00	9,261.15
Rent	540.00	715.85
Office expense	1,300.00	679.00
Departments	500.00	427.25
Printing	800.00	481.27
Board of Directors	300.00	247.51
Awakener	1,400.00	1,497.78
Field work	1,500.00	1,959.88
State Convention	2,400.00	1,662.30
International pledge	600.00	650.00
Miscellaneous	200.00	629.56

II. County Budgets

Seventy-one counties reported on their budget for the year 1920. The following table tells the story:

Items in County Budgets	*Number of Counties Omitting Information*	*Number of Counties Giving Information*	*Number of Counties Reporting No Money Expended*	*Amount Reported by the Number of Counties Answering*
				Total.$17,776
(a) Salaries	41	30	18	1,165
(b) Conventions and institutes	34	37	3	2,064
(c) Travel	35	36	6	764
(d) Postage and stationery, printing, etc.	25	46	1	1,966
(e) Pledge to State Association	16	55	0	12,226

The fact that more than two dollars is sent out of each county for overhead expense for every one dollar expended at home shows a cordial relationship between the counties and the state association. But the small sum expended in the promotion of local schools is evidence that there is almost no trained leadership devoting its time to the development of the schools in the local churches of Indiana. Table CLXX will show the meager budgets for township departmental supervision.

TABLE CLXX—THE AMOUNT OF MONEY EXPENDED TO CARRY ON THE WORK OF THE TOWNSHIP CHILDREN'S DIVISION IN 35 INDIANA TOWNSHIP SUNDAY SCHOOL ASSOCIATIONS

Amount of Money Spent	Number of Superintendents Who Report Having Spent the Amount of Money Indicated	
	Number	*Percentages*
Totals.....	35	100.
$0.	26	74.3
1.00– 1.99.....	0	0.
2.00– 2.99.....	2	5.7
3.00– 3.99.....	1	2.9
4.00– 4.99.....	1	2.9
5.00– 5.99.....	1	2.9
6.00– 6.99.....	2	5.7
7.00– 7.99.....	0	0.
8.00– 8.99.....	0	0.
9.00– 9.99.....	0	0.
10.00–10.99.....	1	2.9
* * * *		
25.00–	1	2.9

(65 out of 100 superintendents omitted information regarding finances. The average amount of money spent per township is $1.80.)

The sources of funds for county Sunday school budgets include the following:

(a) Individual subscriptions. Twenty-six county secretaries report 678 subscribers with a total subscription of $1,722. Nearly all counties rely on small gifts of from one to five dollars from individuals to meet their annual expenses.

(b) Local school assessments: Forty-nine counties report $12,849 from 1910 different schools.

(c) Convention collections: Forty-five counties report $1,632 from convention collections.

(d) Registration fees: Only three counties reported receipts from convention registration fees.

It is clear that the chief source of funds for both county and state Sunday school association work is the regular *per capita* apportionment made on the enrollment in local Sunday schools. Of 36 counties reporting, 17 omit data regarding finance; 6 report no money expended for children's division work; and 13 report a total of $257.00, or an average of $19.72 a county for the year 1920.

III. A Study of Indiana Sunday School Statistics

THE REPORTS OF STATE, COUNTY AND TOWNSHIP SECRETARIES

An effort has been made to determine the probable accuracy of the statistical reports which are made annually to the International Sunday School Association. The data which reaches the International Sunday School Association from Indiana comes first, from class teachers; second, from school secretaries; third, from township secretaries; fourth, from county secretaries; and fifth, from the state secretary. The careful survey of 256 typical Sunday schools in Indiana justifies the statement that the Sunday school records are inaccurate and incomplete, in a large percentage of the schools; and that an appreciation of the value and importance of correct records is almost wholly absent from the teachers and officers of local schools. (See Chapter XI, pp. 333-356.) Township secretaries receive from school secretaries two kinds of data: (1) data based on actual records, and (2) estimates of the school secretary made in the absence of actual records. The township secretary sends on to the county secretary three kinds of data: (1) data based on actual records from the schools of the townships, (2) estimates of the township secretaries, and (3) estimates of the township secretaries for the schools in the township from which no reports have been secured. These esti-

TABLE CLXXI—SUMMARY OF THE ANNUAL REPORTS OF THE INDIANA SUNDAY SCHOOL SECRETARY BASED ON THE REPORTS OF COUNTY SUNDAY SCHOOL SECRETARIES

(For the Year ending June, 1921.)

Number of Counties in Indiana—92.

Items Reported	*Totals Reported*	*Counties Not Reporting on Items Indicated*	*Percentage of Counties Reporting, Including Estimates and Previous Years' Figures*	*Percentage of Counties Reporting, Minus Estimates and Previous Years' Figures*
Number of schools in townships..	5,268	0	100.	77.17
Number of officers and teachers	65,369	0	100.	77.17
Number of scholars.....	515,408	0	100.	77.17
Total number of officers, teachers and pupils	618,198	0	100.	77.17
Average attendance	304,293	13	85.87	63.04
Distribution of enrollment by children, young people and adults	....	27	76.05	47.83
Distribution, Cradle Roll				
Number	3,548	2	97.8	75.0
Members	61,020	4	95.6	72.0
Distribution, Home Department				
Number	2,044	3	96.7	73.9
Members	34,840	3	96.7	73.9
Distribution, Young People and Adults				
Number of schools.....	....	24	73.91	51.09
Number of classes.....	....	24	73.91	51.09
Number of Sundays Schools doing training	1,134	3	96.7	74.0
Number of Sunday Schools graded	1,870	24	74.0	51.1
Number of Sunday Schools using graded lessons	1,604	24	74.0	51.1
Missionary {Giving instruction ..	2,470	3	96.7	73.9
Missionary {Giving offerings	2,761	23	75.0	52.0
Number added to church.....	24,039	3	96.7	73.9
Number of Sunday Schools making reports	2,879	25	72.8	50.0

(Figures in these two columns copied from the Annual Report of the State Sunday School Secretary for Indiana.)

mates are based on previous reports and such information as may have come to the attention of the township secretary.

The county secretary assembles the reports from the township secretaries and adds to them his own estimates for the schools in the townships from which no reports have been secured, or leaves the report incomplete. The county secretaries report to the state secretary the original data from the records of local schools, plus (1) estimates of the school secre-

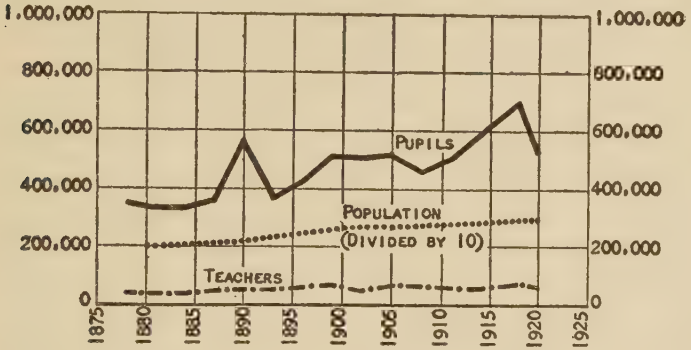

CHART LXVII — A COMPARISON OF THE NUMBER OF PUPILS ENROLLED, THE NUMBER OF TEACHERS AND OFFICERS EMPLOYED IN THE PROTESTANT CHRISTIAN SUNDAY SCHOOLS OF INDIANA, WITH THE TOTAL POPULATION OF THE STATE FOR STATED PERIODS FROM 1878 TO 1919, INCLUSIVE.

taries, (2) estimates of the township secretaries, and (3) estimates of the county secretaries. In turn, the state secretary assembles the actual figures, and the three sets of estimates which reach him from the county secretaries and sends them on to the International Sunday School Association supplemented by his own estimates for the counties from which he has been unable to receive reports.

The accompanying Table CLXXI shows the summary of a study of the character of the annual report of the state secretary for 1920.

This report shows that only 2,879 of the 5,268 schools in Indiana submitted actual reports in 1920; and that only 65 of the 92 counties submitted reports. The total number of teach-

ers and pupils reported is 618,198; the number of pupils is given as 515,408. By subtraction we have 102,790 teachers and officers. But the number of teachers reported in the third item of the table is only 65,369. Here is a discrepancy of 37,421 teachers and officers.

The following table will show the results of an inquiry into the character of the reports of county secretaries to the state secretary: (See Table CLXXII.)

TABLE CLXXII—THE ANNUAL REPORTS OF THE INDIANA COUNTY SECRETARIES TO THE STATE SECRETARY

(Township and District figures considered in this study.)

(Reports for Year ending June, 1920.)

	Number	*Totals*	*Per Cent.*
Total number of townships in Indiana	..	1,017	...
Total number of townships reporting as townships	..	663	...
Number of townships reporting actual figures	471	...	71.04
Number of townships reporting estimates only	77	...	11.61
Number of townships reporting both actual figures and estimates	49	...	7.4
Number of townships not reporting at all	66	...	10.0
Total number of districts reporting as districts	..	30	...
Number of districts reporting actual figures	23	...	76.7
Number of districts reporting both actual figures and estimates	7	...	23.3
Total number of cities reporting as cities	..	6	...
Number of cities reporting estimates	3	...	50.0
Number of cities reporting actual figures	3	...	50.0
Total townships, district and cities reporting	..	699	...
Number reporting actual figures	497	...	71.1
Number reporting estimates	80	...	11.4
Number reporting both actual and estimate figures	56	...	8.0
Number not reporting	66	...	10.0

From the foregoing tables it will be apparent that of the 92 counties in Indiana, 27, or 28.2 per cent., did not report to the State Sunday school secretary in 1920; and 65, or 71.8 per cent., did report in 1920. Of the 65 counties reporting, only 71.1 per cent. returned *actual figures;* and these, in many cases, included the estimates of the school secretary. In other

words, 51 per cent. (71.1 per cent. x 71.8 per cent.) of the Indiana Sunday School Association's annual report for 1920 was based on actual figures and 49 per cent. was made up of estimates by state, county and township secretaries. It is impossible, therefore, to estimate the accuracy of the statistical reports of the Indiana Sunday School Association and its affiliated county, township, and district associations.

TABLE CLXXIII — NUMBER OF SUNDAY SCHOOLS, NUMBER OF TEACHERS AND OFFICERS AND TOTAL ENROLLMENT IN INDIANA FOR STATED PERIODS FROM 1878 TO 1920

Date of Report	*Number of Schools in State*	*Number of Officers and Teachers*	*Number of Pupils*	*Total Attending Membership*
1875.....	No report	....	.....	.....
1878.....	4,089	40,062	352,650	365,712
1881.....	4,047	38,814	334,396	373,210
1884.....	4,047	38,814	334,396	373,210
1887.....	4,491	46,898	366,684	413,522
1890.....	5,508	45,109	574,185	419,294
1893.....	4,931	50,950	371,602	422,552
1896.....	5,306	60,538	432,229	492,767
1899.....	5,617	68,329	515,568	509,957
1902.....	5,617	45,600	515,560	561,163
1905.....	5,277	68,591	517,146	599,525
1908.....	5,210	64,881	464,676	507,557
1911.....	5,151	63,425	501,833	565,520
1914.....	5,165	62,975	598,138	661,111
1918.....	5,386	70,664	691,170	761,836
1920.....	5,268	65,369	515,408	618,198

(Data taken from the records of the International Sunday School Association.)

With these statements in mind, the accompanying table of statistics taken from the reports of the Indiana Sunday School Association to the International Sunday School Association at intervals of three or four years since 1878, will take on new meaning. (See Table CLXIII.) The eye catches at once certain figures which indicate defects in the records rather than actual conditions in the Sunday schools of Indiana. For example, the reports for 1881 and 1884 are identical for all items: the reports for 1899 and 1902 are identical as to the number of schools and the number of pupils.

It is not improbable that the International Sunday School

Association, in the absence of reports from Indiana for 1884 and 1902, entered in its records for Indiana a report based on the records of a previous triennium. Between 1889 and 1902 there is a reported slump of 22,729 teachers and officers without the loss of a single pupil. In the following triennium there is a reported increase of 22,729 teachers and officers with an increase of students of only 1,620; and during the same period there is a reported loss of 342 Sunday schools. On the whole, however, the table shows the best estimates which Sunday school officials have been able to make in the light of such actual figures as were at their command. The accompanying Chart LXVII will show graphically the growth of Sunday school enrollment in Indiana since 1878, based on Table CLXXIII. It appears that in recent years the growth in enrollment in Sunday schools has exceeded the growth in population of the state; but that the growth in the number of teachers and officers has not kept pace with the growth in Sunday school enrollment.

THE UNITED STATES CENSUS OF RELIGIOUS BODIES FOR 1916

The United States census of Religious Bodies for 1916 gives the following totals for the Sunday schools of Indiana: (See Table CLXXV.)

(1) Number of organizations	6,809
(2) Number of organizations reporting	5,841
(3) Number of Sunday schools reported	5,979
(4) Number of officers and teachers	73,633
(5) Number of pupils	735,967

Of the 88 religious bodies included in the above summary, 58 are affiliated with the Indiana Sunday School Association. The totals for the state Sunday school constituency included in the above summary are:

(1) Number of organizations	5,934
(2) Number of organizations reporting	5,340
(3) Number of Sunday schools reported	5,443
(4) Number of officers and teachers	71,022
(5) Number of pupils	683,331

The statistics for Sunday schools which are published in the United States Census of Religious Bodies, are based, in the last analysis, on the records kept by local Sunday school secretaries. These records, as has been previously pointed out, are very imperfectly kept. The two items which are most reliable in these Sunday school reports are (1) the number of persons present including visitors; and (2) the amount of money received each Sunday. The information which reaches the Government Census Bureau passes through denominational and interdenominational secretaries in the same manner as the same material reaches the International Sunday School Association. A more refined method of treating statistical data in the government office can not correct the defects which attend the gathering and preserving of data within the local Sunday school. Those who would improve the accuracy of Sunday school statistics must begin with their local Sunday school.

Chapter XX

THE INDIANA SUNDAY SCHOOL ASSOCIATION—AN EVALUATION

The Indiana Sunday School Association has won the enthusiastic support of the Protestant churches of Indiana. It is now experiencing the most concrete evidences of widespread popular approval. Its conventions are the largest in its history. Its budget is raised by apportionments to local schools. These apportionments are paid more promptly and more cheerfully than in any previous period of the history of the Association.

The foregoing analysis of a popular organization with more than half a century of helpful service to the state, has revealed many points of strength and laid bare some points of weakness which this section will attempt to summarize.

I. Elements of Strength

(a) *Democracy of control:* The Indiana Sunday School Association is a democratic organization. Any Protestant Christian citizen of Indiana can join it. Its township, county and state conventions are open forums for the discussion of any and all problems concerning the religious education of the state.

(b) *Interdenominational coöperation:* Through this democratic organization all Protestant Christian bodies may carry forward their coöperative, community work in religious education. The Protestant Christian bodies need an organ through which their common tasks can be performed.

(c) *Growth through participation:* This association provides a channel through which thousands of local workers may actually participate in forming the policies which are to be

applied to their own and to other schools. This opportunity for *growth through participation* is part of the genius of the Indiana Sunday School Association.

(d) *Executive and Supervisory Systems:* In spite of the weakness which has been pointed out in the operation of the executive and supervisory systems of the Indiana Sunday School Association, the principles underlying these systems are fundamentally sound. The tendency to distinguish between administration and supervision is in harmony with approved standards. The system of training through councils, institutes, etc., is in line with the most modern methods. Many of the standards published in Chapter XVIII are crude and of doubtful value; but the method of using standards and scales in measuring results is most commendable.

II. Elements of Weakness

(a) *Dependence on voluntary leadership:* It is true that the greater part of the work in religious education must be done by voluntary workers. It is clear, however, that voluntary workers can not guarantee the continuity of the program. The rapid turn-over from year to year in the working force due to the system of voluntary workers causes incalculable loss in the efficiency of the system. An organization whose machinery goes to pieces periodically because of its dependence on voluntary labor, can not carry week-day schools of religion, community training schools, and other modern agencies of religious education. Salaried specialists must supplement the voluntary workers if the association is to meet modern demands. The Y. M. C. A. has found it possible to maintain a staff of salaried workers in communities of every size. Its strength is due largely to its system of salaried officers. The task of religious education requires a similar organization. The voluntary worker needs the help of a trained specialist.

(b) *Inadequate man power:* This is perhaps the weakest place in the Indiana Sunday school system. The State office is short-handed. But the most notable shortage is in the county and city centers. It is incomprehensible that a great, rich state

like Indiana, after fifty-seven years of organized Sunday school work, shall not have a single city or county with professionally trained leadership and an aggressive coöperative community program of religious education. Until cities and counties are willing to pay the price of the supervision of voluntary workers by salaried experts they must expect to pay the penalties imposed by inefficiency.

(c) *Finance:* The present budgets in the Indiana township, county, and state Sunday School Associations will support a convention system but they will support little else. There is a great need of a system of finance so organized as to care for all overhead expenses and at the same time greatly increase the funds available for local expenses. The county and township budgets discussed in this report are too small to guarantee the spiritual literacy of the American people. The great need is not for more money for overhead organization; it is for more money, for township, village, city and county leadership. This new local emphasis will demand a new system of finance for the Indiana Sunday School Association.

III. An Indiana System of Christian Education

This report points out specific ways to strengthen the weak places in the Sunday schools of Indiana, and suggests methods for coöperative efforts in securing needed reforms. It also urges the preservation of all agencies that have elements of strength. Among these there is no agency in the state with more elements of strength than the Indiana Sunday School Association. It should be utilized to its fullest capacity in order that there may be in the state a regularly recognized Protestant Christian System of Religious Education.

Chapter XXI

BIBLE STUDY FOR CREDIT IN THE INDIANA HIGH SCHOOLS

I. History

The Indiana Sunday School Association has issued the following account of the inauguration of the Indiana Bible Study for High school Credit Plan:

"At the joint meeting of the Indiana Association of Teachers of English and the High school Section of the Indiana State Teachers' Association, October 29, 1914, a request was received from a number of school principals and superintendents, that a joint committee be appointed to prepare a plan of Bible study for Indiana similar to that in use in other States. The committee appointed was chosen from the two organizations without any knowledge as to church affiliations.

"As soon as the committee had finished its work on the outline, copies of the proposed outline were printed and submitted to the State Board of Education for its approval, both of the contents of the course and the manner of giving credit. After due deliberation, the board approved, almost unanimously, the plan as prepared by the committee. This action made it legal for local school boards throughout the State to introduce the course and grant credit in the high schools upon request of citizens or school officials. Similarly, it left with the local boards the power to refuse admission to the course.

"The State Sunday School Association, at its annual convention, passed resolutions approving the course and pledging support for its adoption. Similar endorsement has been given by several of the county and local associations."

II. Essential Features

Bulletin Number 11, issued by the Committee of Five, which has the active management of the plan, sets forth the following as its essential points:

"One semester credit may be given toward graduation.

"To receive credit the student must pass a written examination based upon any two of the four parts of the syllabus. Only two units may be taken for credit.

"The syllabus consist of two units based upon the Old Testament and two based upon the New Testament.

"One representative from each high school using this course of study shall constitute a board of control. The Board of Control elect from their number a committee of five persons who shall have charge of making the examination questions, and grading the papers.

"The examination shall consist of (1) questions of fact based upon the work in the syllabus, and (2) questions of literary and historical values. Questions of theological interpretation shall be strictly avoided.

"Each applicant for examination shall be required to pay a fee of twenty-five cents to cover expenses. This fee is required for every examination.

"The work in Bible Study may be done by individuals, in clubs, in schools, in Sunday schools, or in any way desired.

"Each school shall determine whether or not students have met the local requirements to entitle them to take the examination.

"The principal or a teacher of the school shall have charge of the examination, and shall send in all manuscripts.

"In order to be entitled to give credit, each school must be authorized to do so by the State Department of Education. The Boards of Trustees of cities and towns or township trustees may make this request by passing the following resolution: 'Resolved, that on consent of the State Department of Education, credit for outside Bible Study be given in accordance with the plan approved by the State Department.' Inform the State Department of this action.

"The official syllabus may be obtained from the Shortridge Echo Press, Shortridge High school, Indianapolis, Indiana. Single copies postpaid, six cents; in lots of five or more, five cents per copy, postpaid.

"Catholics, Protestants and Hebrews have done this work. A Hebrew pupil can take the work in the Old Testament and receive the maximum credit.

"The school credit is controlled by the school. It is assumed that a knowledge of Hebrew History, or a knowledge of the Bible in general is just as essential as a knowledge of Greek or Roman history, or a knowledge of other forms of great literature.

"The examination dates are the second Saturday of each month from September to June, inclusive.

"The Committee of Five consists of Supt. J. W. Holton, Shelbyville, Chairman; Supt. T. F. Fitzgibbon, Muncie; Prin. J. W. Kendall, Secy.-Treas., Marion; Miss Rose Rudin, Evansville; Supt. Amos C. Henry, Jeffersonville."

III. The Examination

The written examination, based on the outline printed in the approved syllabus, constitutes the only test of the pupil's fitness to receive credit for Biblical subjects. The passing mark is the same as in any other subject in the school granting the credit. The character of the examination questions is shown by the following questions which constituted the official lists for the June, 1921, examination.

PART I (Answer any ten)

1. Why is a study of the Bible necessary?
2. Draw a map of Palestine showing the four physical regions.
3. How do maps aid in the study of the Bible?
4. Name the books of the Pentateuch.
5. Briefly write the story of the Flood.
6. Who is your favorite Old Testament character? Why?
7. Identify Abraham, Lot, Rebecca, Esau and Caleb.
8. Characterize Moses.
9. Describe the Calling of Samuel.
10. Tell something of the early life of David.
11. In what way was Solomon strong? In what way weak?
12. Write the Shepherd Psalm.

PART II (Answer any ten)

1. Name the Historical Books of the Old Testament.
2. Give meaning of patriarch; judge; priest; prophet.
3. What is meant by the Division of the Kingdom?
4. Describe the Contest on Mt. Carmel.
5. Tell what you can of Elijah.
6. Characterize Isaiah.
7. Name the Major Prophets.
8. Identify Naboth; Belshazzar; Cyrus; Daniel.
9. Describe the Rebuilding of the Temple.
10. Briefly give the story of Esther.
11. How was Job tested?
12. What is your favorite book of the Old Testament? Why?

PART III (Answer any ten)

1. Name the political divisions of Palestine in time of Christ.
2. Name the four gospels.
3. Who is your favorite character of the New Testament? Why?
4. Name the General Epistles.
5. Tell what you can of the Childhood and Youth of Jesus.
6. Name four miracles of Jesus.
7. Describe the Transfiguration.
8. Describe the raising of Lazarus.
9. What is meant by Passion Week?
10. Describe the scene at Gethsemane.
11. Why was Jesus crucified?
12. Tell the story of the Resurrection.

PART IV (Answer any ten)

1. Name the Epistles to Special Churches or persons.
2. Why should you have a knowledge of the New Testament?
3. Write Paul's address on Mars Hill.
4. Why is the Day of Pentecost important?
5. Tell what you can of Peter.
6. Who was the first Christian martyr? Describe his death.
7. What made Paul great?
8. Describe Paul's First Missionary Journey.
9. What is the purpose of the Book of Acts?
10. Name three cities visited by Paul on his third journey.
11. Tell what you can of Paul before Felix.
12. Write the Lord's Prayer.

IV. Coöperating High Schools

The extent to which this plan has been adapted by the high-schools of Indiana is shown by the following list of 171 high-schools which were authorized by the State Board of Education to give credit for outside Bible Study, January 1, 1921.

Angola	Berne	Bridgeton
Aurora	Butler	Bluffton
Arcadia	Battle Ground	Brookston
Acton	Brazil	Berne
Argos	Boswell	
Ashley	Bicknell	Carthage
Auburn	Bloomington	Cayuga

Center Township
Cambridge City
Cowan
Churubusco
Clay City
Clinton
Charlestown
Coesses
Clayton
Columbus
Connersville
Corydon

Dale
Dana
Decatur
Darlington
Dunkirk
Dupont

Eaton
Eugene Township
Economy
Edinburg
Ellettsville
Evansville
(Two high schools)

Farmland
Francesville
Flora
Freelandville
Frankfort
Franklin
Fremont

Greentown
Galveston
Goshen
Greencastle
Georgetown
Greenwood
Greenfield
Gas City

Hamilton
Hagerstown
Huron
Hartford City
Hope
Huntington

Jamestown
Jeffersonville
Jasonville

Kempton
Kewanna
Kendallville
Kokomo
Kingman
Kenard
Kirklin

Liberty Center
Lagro
Lebanon
Larwell
LaFountain
Lowell
Linton
Lapel
Lizton

Mt. Vernon
Mackey
Monticello
Matthews
Morristown
Michigan City
Middleburg
Marion
Milroy
Middletown
Merom
Madison
Mt. Summit
Mulberry
Muncie

North Liberty
Newtown
Nappanee
New Castle
Noblesville
New Philadelphia
North Manchester
Newport
New Market

Owensville
Oakland City
Orleans
Odon
Peru
Pimento
Parker
Portland
Petersburg
Poseyville
Petroleum
Pleasant Lake
Pendleton
Plainfield
Plainville
Pulaski

Rossville
Richmond
Royerton
Rockport
Roam

Seymour
Spiceland
Shelbyville
Salem Center
Sheridan
Salem
Silver Lake
Shipshewana
South Bend
St. Joe
South Whitley
Spencer

Swayzee	Upland	West Newton
Summitville		Williamsport
Syracuse	Veedersburg	Wolcottville
		Winamac
Tangier	Wabash	Wingate
Terre Haute	Warren	Wawaka
(Three high schools)	Warsaw	Worthington
Troy	Waveland	Wheatland
Thorntown	West Lafayette	
Tyner	Westphalia	Zionsville

TABLE CLXXIV—ENTRANCE CREDITS IN BIBLICAL HISTORY AND LITERATURE ACCEPTED BY CERTAIN INDIANA COLLEGES DURING THE THREE ACADEMIC YEARS PRECEDING JUNE 15TH, 1921

Name of College	*No. Students Granted Entrance Credits in Biblical Subjects, 1919-1921, Inclusive*	*Total No. Biblical Credits Granted*	*No. Students Presenting Biblical Credits from Denominational Academies and Private Schools*	*No. Students Presenting Biblical Credits from Public Schools*	*No. Students Presenting Biblical Credits from Week-day Church Schools*	*No. Students Presenting Such Credits from Sunday Schools*
Totals....	156	124.95	58	97	0	1
Butler College	12	12	0	12	0	0
DePauw University	12	12	12	0	0	0
Earlham College	33	19.05	15	17	0	1
Evansville College[1].....	16	7.9	2	14	0	0
Franklin College	24	12.5	0	24	0	0
Hanover College	0	0	0	0	0	0
Indiana University[2].....	28	28	0	28	0	0
Manchester College	17	20	15	2	0	0
Taylor University	8	7.5	8	0	0	0
Union Christian College	0	0	0	0	0	0
Wabash College	6	6	6	0	0	0

[1] Credits for two years only. College only two years old.
[2] Record for one year only.

V. Record of Students Writing Examinations

The following table will show the number of students writing examinations for Bible Study credit since the beginning of the plan, the number making passing grades and the

number of units of credit earned. No records have been kept showing the sex of pupils writing examinations and no information is available as to the number of Protestant, Catholic or Jewish students which are included in the accompanying table. (See Chart LXVIII.)

Year	*Number Taking Examination*	*Number Making Passing Grade*	*Percentage of Pupils Making Passing Grades*	*Number Units of Credit Earned*
Total....	6,933	5,547	80.00	4,454
1916–17.....	660	426	64.5	351
1917–18.....	1,281	1,046	81.7	826
1918–19.....	1,555	1,273	81.9	1,054
1919–20.....	1,620	1,309	80.8	1,081
1920–21.....	1,818	1,493	82.1	1,142

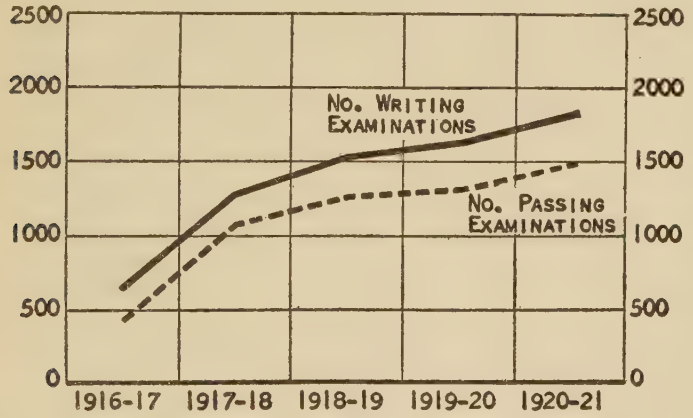

Chart LXVIII — Number of Persons Writing Examinations for Credit Under the Board of Control for Bible Study Credit in Indiana High Schools and the Number Making Passing Grades During the Five Academic Years Beginning with 1916-17 and Ending with 1920-1921.

An effort has been made to determine how many students present credits for entrance to Indiana colleges which have been earned under the provisions of the Indiana plan for Bible study credit in high schools. Table CLXXIV, on page 548, shows that of the 5,547 students making passing grades in Biblical subjects 97 or 1.7 per cent. entered eleven

Indiana colleges during the three years from 1918 to 1920 inclusive. Many of these students were Catholic and Jewish, many may have enrolled in other colleges, and some may have enrolled in college earlier than 1918. When all these deductions have been made, it is evident that a very small fraction of the Protestant students who receive Bible study credits in the high schools of Indiana use such credits for entrance into the Protestant Christian colleges of Indiana.

VI. Analysis and Evaluation

The Bible study credit plan in Indiana, like that of North Dakota, had its genesis in the English section of the state teachers' association. High school and college teachers of English, noting their students' lamentable ignorance of the English Bible, have been active in devising plans for remedying this defect. The Indiana plan involves the following elements:

(a) The announced purpose of the Biblical study—to impart literary and historical knowledge—is academic, not religious. To teach the Bible as literature and history, without an appreciation of the dominating religious motives which inspired the literature and history, is to rob the Bible of much of its richness and power. To accomplish the religious development of boys and girls, the Bible must be taught for its religious values. It is true that the plan does not prevent the private teachers from giving the subject a definite religious emphasis; but the plan does not encourage such emphasis.

(b) The plan is under state regulation. The approval of the State Board of Education is one of the prerequisites for the operation of the plan. Whenever the State sets examinations or in other ways regulates the content, method, or quality of Biblical instruction, there is a definite violation of the American principle of the separation of church and state, or else there is a complete secularization of the method and content of the Biblical teaching.

(c) The plan conditions academic credit upon a single examination, with questions made by one committee, given by another, and papers marked by a third party. No standard

high school in Indiana would be willing to place English, history, science, mathematics or any other high school discipline on the same basis. The method tends to foster "cramming" for tests within the limits of the syllabi. The plan does not tend to further the more thorough curriculum provided by the graded textbooks now available for Sunday school use. It does not have the advantage of the Colorado plan which provides a way to standardize both the teacher and the conditions of teaching.

(d) The plan tends to develop favorable public sentiment for the introduction of English Bible courses into the English and history departments of the American high school. A prominent member of the "Committee of Five" writes: "The plan is growing to be very popular in Indiana. There is a strong demand that Bible study in high schools be placed on the same basis as other studies. This will probably be done." This development is exactly what would be expected of a movement whose purpose was "literary and historical," not religious or theological. In other words, this plan leans towards the state, rather than the church, towards academic culture rather than spiritual development.

It is not the purpose of this report to discount the value of the work being accomplished by this plan of Bible study credits in the high schools in Indiana. It is rather intended to point out that valuable as this plan may be for literary and academic purposes, it does not provide the solution of the problem of the religious training of the children and youth of Indiana. This problem must be solved under church auspices, not as a by-product of secular education.

Chapter XXII

DENOMINATIONAL PROMOTION AND SUPERVISION OF RELIGIOUS EDUCATION IN INDIANA

BY WILLIAM E. CHALMERS

I. Sources of Information

By personal interviews with denominational leaders responsible for the promotion of religious education in Indiana, and by correspondence with state and national officers, an attempt was made to secure accurate data regarding the denominational Sunday school and other religious education work in that state for the five-year period beginning in 1916 and ending in 1921. The following items were included in the question-schedule:

(a) Workers

(1) What paid workers has your denomination at work in Indiana? Or in a larger area including Indiana?
(2) What General Denominational officer visits your state in the interests of Sunday schools?
(3) What regular service is rendered the Sunday schools of Indiana by your denominational headquarters?

(b) Finances

(1) How much is expended for state workers by your General Board?
(2) What proportion of Headquarters' expenses are chargeable to Indiana?
(3) What amounts are raised within the state?
(4) Is a fixed sum assigned to each church or school?

(c) Organization

(1) What organization of workers have you for your states?
(2) How are your workers related to interdenominational organizations?
(3) Have you any regular meetings of denominational workers for official action?

(d) Program of Work

(1) Is there a program of state effort?
  (a) Who arranges this program?
  (b) How permanent is it?
  (c) What are its chief items?
(2) Do local churches have programs?
(3) How generally adopted and promoted?
(4) Is there any coöperation with international Sunday school work or other denominations?

(e) Results

(1) What are the outstanding results of your Sunday school work during this period?
  (a) Buildings?
  (b) Teacher-training?
  (c) Missionary education?
  (d) Week-day religious instruction?
  (e) Daily Vacation Bible Schools?

(f) Future Plans

(1) Have you any plans for enlargement of your work in Indiana?
(2) Name of chief items in the plans.

(g) Summer Assemblies

(1) Have you state summer schools for all your people such as summer assemblies?
(2) Or Chautauquas?

(h) Young People's Societies

(1) Form of program.

(i) Other Agencies

(1) Do you have other agencies at work in your church for religious education?
(2) In what forms?

Information was received from the following denominations:

Church of the Brethren; Presbyterians; Disciples of Christ; Baptist (Northern Convention); Methodist Episcopal; Protestant Episcopal; Methodist Protestant; Friends; Reformed Church, U. S. A.; Church of Christ; Evangelical Association; Evangelical Synod; Free Methodists; United Brethren (Old Constitution); Evangelical Lutheran; United Brethren; United Presbyterian.

This chapter will summarize the data furnished by the foregoing denominations.

II. General Organization

A survey of the various denominations which have attempted any systematic effort to encourage Sunday school work among their own churches in Indiana shows seventeen with some form of Sunday school organization. Some of these have not passed beyond the committee stage. In the case of others the titles which they give their general administration officers indicate the character of the organization. Four report national Sunday school secretaries charged with field administration duties; one, a National Superintendent; one, a Young Peoples Secretary; one, a Regional Director; two, Field Secretaries; one, a Chairman of a Sunday School Board, and one, a Home Mission Secretary.

III. Service

The degree in which these denominational organizations have developed their service to the churches is shown by the following summary; four do nothing more than supply literature; two provide convention speakers; one issues literature and arranges conferences; one holds conventions and conferences; four publish promotion literature and organize conferences, and one limits itself to correspondence.

IV. Finances

The financial report is not very satisfactory because of its vagueness. Eight denominational Boards spent nothing on Sunday school work in Indiana during the period under survey. Seven expended an aggregate of $19,300 a year. Detailed figures were not obtainable from several of the stronger denominations. In addition to indicating the amounts spent directly in Indiana for Sunday school work, it was hoped the denominational boards could estimate the proportion of their support which came from Indiana, and the proportion of their expenses which should be charged to that state. The returns on this point are so indefinite as to suggest that the general board is so far removed from the local situation as never to have been considered in a direct relationship. Similarly it was impossible to obtain the amounts raised within the state for denominational Sunday school work.

V. State Organization

The inquiry as to a state denominational organization of Sunday school workers or leaders revealed the following facts; six denominations have no form of organization; one has a Young People's Union; one, a Home Mission organization; one, a Conference Secretary; and four report religious education departments of their state boards. Nine have regular meetings of their state Sunday school workers in some form; and eight report no gatherings of any sort. Twelve report a recognized form of coöperation with the Indiana Sunday School Association; and five say they have no official cooperation.

VI. Programs

In the matter of providing a program of work and advance for their churches in the state, the largest variety obtains. Ten denominations have such a state program; five have no program and two use the interdenominational program. As to

the authority which plans the program, nine say the planning is done by their state organization; seven, by their national board; two, by a national secretary; one, by the young people's officers; and one by the missionary leadership. This program is annually determined by nine denominations; a three-year effort being arranged for by one denomination, and a permanent program by two denominations. The leading items of these programs include graded organization, institutes, teacher-training, evangelism, stewardship, daily vacation Bible schools, class-organization, and week-day instruction.

VII. Results

The estimates of results obtained since the inauguration of denominational boards of religious education, do not distinguish as to sources of help. It is evident that many of the gains are due to the general Sunday school movement. Six emphasize improved Sunday school buildings; eleven note gains in teacher-training; eight mention increased missionary training; four have extended week-day schools; nine have daily vacation Bible school movements and two have made progress in developing the church school.

VIII. Training

It is encouraging to mark the growth of leadership in making plans for the future. Eleven have such plans for their churches. A common method of training Sunday school workers employed by the churches is the Summer Assembly. Eight have regular assemblies for their constituency in part or all of the state. One limits its training to church school teachers and officers. One denomination conducts a four-day training school in the denominational college, superseding the regular curriculum for the period.

IX. Division of Effort

In most of the denominations the leadership in religious education is divided. Several boards within the denomination

issue separate and sometimes competing programs and promote unrelated and rival organizations within the local church. Eight say their young people's society is separately organized and influential. Seven say the missionary societies are promoting their own forms of local organization and program. Two say their denominational college or academy is strongly influencing the local church by its training courses.

X. Conclusions

Every separate Protestant movement eventually includes some form of child-training. Any religious survey of American territory reveals the prolific subdivisions of Protestantism and their wide variations as to form of organization and creed. But not all surveys make clear, as does this one, the inevitable modern tendency toward Sunday school work no matter how exclusively interested in adults the movement may have been in its beginnings. A striking example of this tendency is seen in the growth of the Salvation Army. The Indiana Survey shows that this organization now includes regular Sunday school work in its program.

Denominational organization for Sunday school help shows wide divergence. A Sunday school movement, which proceeds far enough to be recognized, is influenced by the peculiar denominational church polity and by an awakening to the need of religious education. In many denominations the leaders appreciate the need of evangelistic and missionary and financial organization; but have not seen the relation of the child to the future church. For the most part, the financial support of the Sunday school work is pitifully meager.

The provision for determining programs of religious education to be urged upon the churches is most unsatisfactory. No other field of church effort is so unorganized and haphazard. The variety of agencies which have pushed into this field show the lack of consideration of this problem by the church. Advance is hindered and energy is wasted by the failure to establish a competent and recognized leadership.

The lack of coördination within the denomination, and of

TABLE CLXXV—THE NUMBER OF SUNDAY SCHOOLS, THE NUMBER OF PUPILS, AND THE NUMBER OF TEACHERS AND OFFICERS IN THE SUNDAY SCHOOLS OF INDIANA BY DENOMINATIONS

(Data from 1916 Census of Religious Bodies)

Denomination	*Total Number of Organizations*	*Number of Organizations Reported*	*Number of Sunday Schools Reported*	*Number of Officers and Teachers*	*Number of Pupils*
All denominations	6,809	5,831	5,979	73,633	735,967
Adventist Bodies:					
Advent Christian Church[1]	7	5	5	48	330
Seventh Day Adventist Denomination	60	49	50	379	1,561
Church of God in Jesus Christ	11	9	9	67	395
American Rescue Workers	2	2	2	10	80
Baptist Bodies:					
Baptist—					
Northern Baptist Convention[1]	494	462	484	6,198	55,328
National Baptist Convention[1]	52	43	43	360	3,031
General Baptists[1]	78	63	63	573	5,066
Separate Baptists[1]	17	13	13	120	753
Regular Baptists[1]	19	7	7	42	295
Primitive Baptists	95				
Two-Seed-in-the-Spirit Predestinarian Baptists	4				
Brethren, German Baptist (Dunkers):					
Church of the Brethren (Conservative Dunkers)[1]	124	114	134	1,469	13,270
Old Order German Baptist Brethren[1]	13				
The Brethren Church (Progressive Dunkers)[1]	41	41	42	573	5,476
Church of God (New Dunkers)[1]	13	12	12	115	799
Brethren, Plymouth:					
Brethren, Plymouth I	2	2	2	3	26
Brethren, Plymouth II	6	2	2	8	80
Brethren, Plymouth IV	3	1	1	3	72

BRETHREN, RIVER:					
Brethren in Christ[1]	3	3	3	32	235
Christian and Missionary Alliance[1]	6	6	6	28	275
Christian Church (American Christian Convention)[1]	197	187	187	2,137	16,067
Christian Union[1]	13	10	10	100	809
Churches of Christ[1]	210	68	68	347	4,017
Churches of God in America, General Eldership of the[1]	29	26	26	346	2,340
CHURCHES OF THE LIVING GOD:					
Church of the Living God, Christian Workers for Fellowship[1]	5	4	4	8	107
CHURCHES OF THE NEW JERUSALEM:					
General Convention of the New Jerusalem in the U. S. A.	2	2	2	11	57
Congregational Churches[1]	39	37	38	506	4,956
Disciples of Christ[1]	766	702	704	8,464	99,716
EASTERN ORTHODOX CHURCHES:					
Greek Orthodox Church (Hellenic)	3				
Serbian Orthodox Church	2	1	1	1	89
Evangelical Association[1]	111	108	109	1,601	15,603
Evangelical Protestant Church of North America[1]	2	2	2	13	139
EVANGELISTIC ASSOCIATIONS:					
Apostolic Christian Church	8	7	7	35	621
Christian Congregation[1]	7	5	5	53	376
Church of God as Organized by Christ[1]	6				
Missionary Church Association[1]	5	5	10	119	1,175
Pentecost Bands of the World	8	8	8	58	310
FRIENDS:					
Society of Friends (Orthodox)[1]	186	179	180	2,161	19,608
Religious Society of Friends (Hicksite)[1]	6	5	5	39	205
Orthodox Conservative Friends (Wilburite)[1]	6	1	1	4	34
German Evangelical Synod of North America[1]	94	87	89	1,204	11,477
Holiness Church	2	1	1	8	30
Independent Churches[1]	10	7	7	59	430
International Apostolic Holiness Church[1]	21	17	19	126	803
Jewish Congregations	29	20	23	106	1,123

[1] Denominations which report through the Indiana Sunday School Association.

TABLE CLXXV (*Continued*) — SHOWING NUMBER OF PUPILS AND NUMBER OF TEACHERS AND OFFICERS IN THE SUNDAY SCHOOLS OF INDIANA BY DENOMINATIONS

(Data from 1916 Census of Religious Bodies)

Denomination	*Total Number of Organizations*	*Number of Organizations Reported*	*Number of Sunday Schools Reported*	*Number of Officers and Teachers*	*Number of Pupils*
Latter Day Saints:					
Church of Jesus Christ of Latter Day Saints	4	4	6	62	530
Reorganized Church of Jesus Christ of Latter Day Saints	8	7	8	81	321
Lutheran Bodies:					
General Synod of the Evangelical Lutheran Church in the U. S. A.[1]	87	83	83	1,190	9,599
General Council of the Evangelical Lutheran Church in North America[1]	52	47	48	457	3,390
Evangelical Lutheran Synodical Conference of America	123	28	30	198	2,473
Evangelical Lutheran Joint Synod of Ohio and Other States[1]	44	37	39	330	3,544
Immanuel Synod of the Evangelical Lutheran Church in North America[1]	2	2	2	33	273
Mennonite Bodies:					
Mennonite Church[1]	18	18	18	371	3,415
Conservative Amish Mennonite Church	2	2	2	12	140
Old Order Amish Mennonite Church	20	2	8	6	93
Old Order Mennonite Church (Wisler)	4				
Defenseless Mennonites	3	3	3	42	456
Mennonite Brethren in Christ[1]	9	9	9	109	645
Methodist Bodies:					
Methodist Episcopal Church[1]	1,636	1,559	1,568	24,551	244,902
Methodist Protestant Church[1]	130	124	125	1,518	10,991
Wesleyan Methodist Connection of America[1]	96	90	90	793	5,764
Methodist Episcopal Church, South[1]	2	2	3	35	471
Free Methodist Church of North America[1]	48	36	37	313	2,090
African Methodist Episcopal Church[1]	52	49	49	402	2,950

African Methodist Episcopal Zion Church[1]	19	19	19	126	1,048
Colored Methodist Episcopal Church[1]	3	3	3	16	168
MORAVIAN BODIES:					
Moravian Church (Unitas Fratrum)[1]	3	2	2	41	303
New Apostolic Church[1]	2	1	1	2	25
Nonsectarian Church of Bible Faith	3	1	1	1	19
Pentecostal Church of the Nazarene	24	23	23	211	1,471
Polish National Catholic Church of America	4	2	2	3	119
PRESBYTERIAN BODIES:					
Presbyterian Church in the United States of America[1]	351	327	348	5,110	48,838
Cumberland Presbyterian Church[1]	14	10	11	132	992
United Presbyterian Church of North America	24	23	24	279	2,673
Synod of the Reformed Presbyterian Church of North America[1]	3	3	5	46	334
Protestant Episcopal Church[1]	70	51	53	407	3,414
REFORMED BODIES:					
Reformed Church in America[1]	3	3	3	20	202
Reformed Church in the U. S.[1]	62	57	57	913	9,225
Christian Reformed Church[1]	4	1	1	16	165
Roman Catholic Church	369	274	310	1,006	39,209
Salvation Army	28	27	27	157	1,518
SCANDINAVIAN EVANGELICAL BODIES:					
Swedish Evangelical Mission, Convent of America	5	5	5	38	219
SPIRITUALISTS:					
Spiritualists (National Spiritualists Association)	21	1	1	8	60
THEOSOPHICAL SOCIETIES:					
Theosophical Society, American Section	2				
Unitarians[1]	2	2	2	18	141
UNITED BRETHREN BODIES:					
Church of the United Brethren in Christ[1]	528	491	495	6,220	60,268
Church of the United Brethren in Christ (Old Constitution)[1]	66	57	57	593	3,779
Universalists[1]	24	15	15	136	912
Volunteers of America	3	2	2	14	75
All other denominations	15	6	6	83	1,489

[1] Denominations which report through the Indiana Sunday School Association.

the denomination with the general movement for religious education, is the most outstanding weakness revealed by the survey of denominational agencies. Not a denomination was found which had, to its own satisfaction, unified its various boards into a single religious educational leadership. And the survey failed to reveal a denomination which had satisfactorily related itself to the general Sunday school movement. As a result of this failure of coördination, there is overwhelming evidence of friction, wastefulness and inefficiency.

For General Summary and Recommendations see Chapter II of This Volume.

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